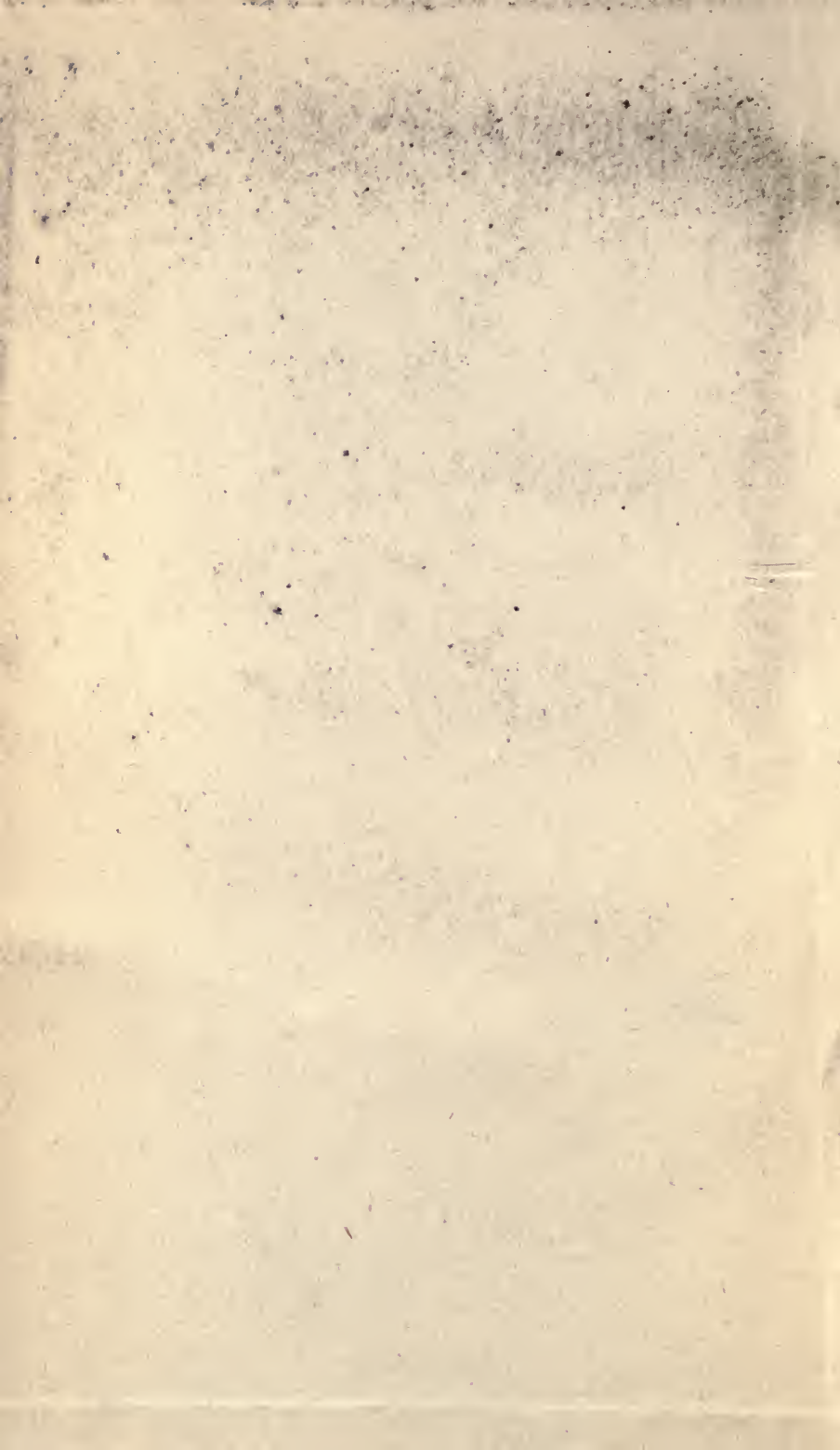


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FIFTEENTH ANNUAL REPORT  
OF THE  
BOARD OF INDIAN COMMISSIONERS  
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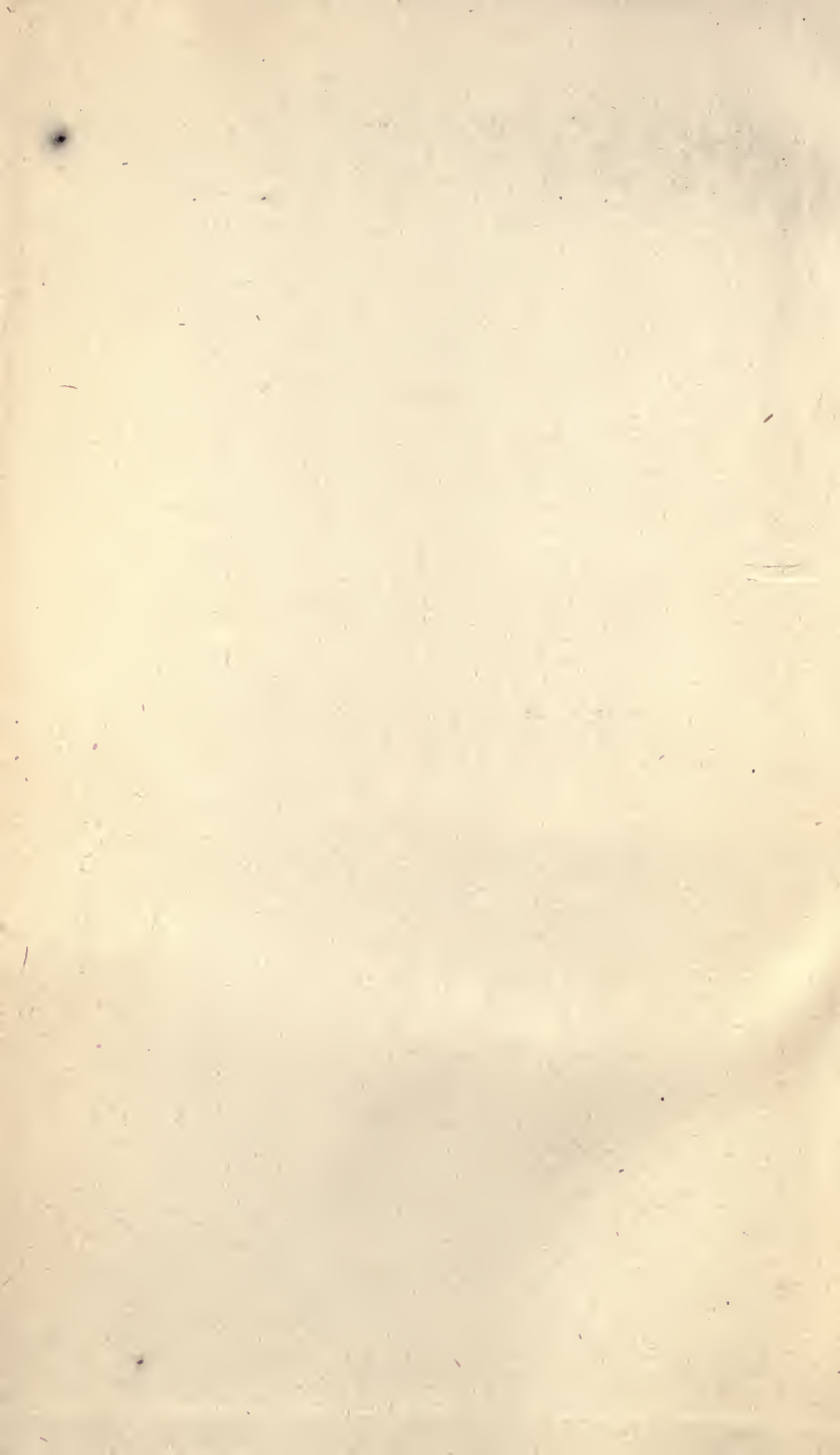


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FIFTEENTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS

FOR

THE YEAR 1883.



WASHINGTON:  
GOVERNMENT PRINTING OFFICE.  
1884.





# REPORT

## OF THE

### BOARD OF INDIAN COMMISSIONERS.

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WASHINGTON, *February 1, 1884.*

SIR: The Board of Indian Commissioners, appointed by the President under the act of Congress approved April 10, 1869, have the honor to submit their fifteenth annual report.

#### MEETINGS.

We have held three meetings during the year; one in New York, at the time of the annual letting of contracts for Indian supplies; one at Mohonk Lake by invitation of Commissioner Smiley; and one in this city. The first continued about a week, and several members of the Board were in constant attendance assisting the Commissioner of Indian Affairs in opening bids and making awards. The second and third meetings were attended by a large number of gentlemen and ladies interested in the education and civilization of the Indians, and resolutions were adopted indorsing the recommendations of the Board for a liberal support of schools, for the allotment of lands in severalty, and for the extension of the laws of the States and Territories over the Indians, thus placing them on an equal footing with other citizens. A full report of the proceedings of these conventions will be found in the appendix, as well as abstracts of the reports of religious societies which show a growing interest of the Christian public in the effort to lift the whole Indian people from barbarism to civilization.

#### VISITS TO AGENCIES.

Our duties being now limited by the act of Congress approved May 17, 1882, to the visiting and inspecting of agencies and other branches of the Indian service, and the inspection of goods purchased for such service, we have done, in this direction, all that the means at our disposal would permit. Messrs. Smiley and Whittlesey have visited the Indian Industrial Schools at Carlisle and Hampton, and inspected thoroughly all the departments of those institutions, which they found in excellent condition and doing good work under the efficient superintendence of Captain Pratt and General Armstrong.

The same Commissioners have also visited several agencies in Nebraska and Dakota, devoting special attention to the Government and mission schools, and investigating with care the condition of the several Sioux tribes and their attitude towards the proposed reduction of their reservation. Some of the tribes, especially the Crow Creek, Lower Brulé, and Cheyenne River, were found bitterly hostile to the agree-

ment made last winter by other Dakota tribes, declaring that it would rob them of their homes, and discourage any further efforts for improvement and self-support. The visiting Commission used their influence, by kindly counsel, to allay the prevailing excitement, and they believe that by wise management, that shall rigidly guard the rights of those Indians who have selected and improved allotments, a division of the Dakota Reservation may be made that shall benefit all parties, opening a large tract of country for settlement by white men, and securing to the Indians a fund sufficient to give them a start in industrial pursuits, and to support schools for all their children.

Mr. Lyon has visited the Crow Agency in Montana, where he found some things to commend and much room for improvement.

In August last, at the request of the Commissioner of Indian Affairs, Messrs. Fisk and Whittlesey went to the Indian Territory to adjust the differences in the Creek Nation—differences which had long existed and had culminated in open hostilities and the loss of many lives. After a week of counseling and patient hearing of all parties, the Commission succeeded in accomplishing their purpose, arresting all strife, and putting that great tribe of Indians again peaceably at work among their industries.

Full reports of the proceedings of these visiting committees may be found in the Appendix.

#### THE PURCHASING COMMITTEE.

The chairman of this committee, Mr. Lyon, reports that at the opening of bids for Indian supplies, 354 proposals were received from which 145 contracts were made. The competition was greater than at any previous opening, and there was no difficulty in making excellent selections of goods suitable for the service at reasonable prices. Bids were sent in by leading merchants and manufacturers all over the country, as they have become satisfied that, under the present management of Indian Affairs, parties who offer suitable supplies at the lowest prices are sure to get the contracts. In the increasing demand for household furniture and agricultural implements we see indications of advance towards a settled life and self-support. For the full report of this committee see Appendix A.

In this connection we are happy to add that very few complaints are now heard respecting the quality of the supplies purchased and delivered. At one agency a few bags of inferior flour were found to have been slipped in by the contractor which should have been detected by a careful inspector. Also one complaint has been received that "shoddy" clothing was furnished for a boarding school. The first case was promptly reported to the Commission, and the second is now under investigation. The great trouble with regard to these annuity supplies is in their transportation and prompt delivery. It is often late in the season that they are shipped; rivers become unnavigable and roads impassable, and the goods are dropped at some obscure landing or warehouse, to be discovered and sent on a year, or in some cases two years, after their purchase. The only remedy is earlier shipment; but that is not possible without earlier appropriations. The Indian appropriations ought to be made a year beforehand; then the purchases could be made in time to take advantage of the best season for transportation.



## EDUCATION.

We earnestly indorse all that is said by the Secretary of the Interior and the Commissioner of Indian Affairs, in their late reports, on the subject of Indian education. Our personal observations prove that the interest among the Indians in this matter is rapidly growing, and that the condition of the schools now in operation is steadily improving. But wherever we go we find large numbers of Indian children growing up in ignorance. At some agencies not one-tenth of the children of school age can be accommodated in the schools now established. The capacity of all the schools of every grade is not more than 11,000, or less than one-fourth the school population. It is evident that much more ought to be done. We ought at least to fulfill our treaty pledges and expend what we actually owe for cessions of land by the several Indian tribes. We ought to do more. For the safety of the country and for the settlement of the Indian question we ought to educate all the Indian children. From what we have seen and heard in numerous public meetings and from the tone of the public press, we believe that the people are ready to sustain generous appropriations for this purpose.

## LEGISLATION.

The Wichita Indians of the Indian Territory have appealed to us to do what we can for their relief. Briefly stated, their condition is as follows: By an Executive order dated August 10, 1869, a reservation was set apart for the Cheyenne and Arapahoe Indians; and in defining the boundaries of the said reservation, the order includes all the lands long occupied and claimed by the Wichitas, thus leaving them without a home. They have not been driven out, but the Cheyennes claim the right to lease and have actually leased a large part of the grazing land. On this account trouble between the two tribes is feared.

After a careful examination of the matter we recommended that the above-named Executive order be rescinded, and that the main Canadian River be made the line of division between the two reservations. But a more effective method of settling the difficulty would be an act of Congress giving to each tribe its separate reservation, with accurately defined boundaries. We recommend such action.

We also recommend the same action with regard to the San Carlos Reservation in Arizona. The Apache Indians having no other title to that reservation than Executive orders, and the boundaries not having been accurately surveyed, differences are frequent between them and white settlers who have entered claims upon the borders. A bill has been introduced in Congress for the settlement of this question of reservation lines. We trust some such measure may be adopted, giving reasonable compensation to the Indians for any lands thrown out by the survey which they consider their own.

As to measures for giving lands in severalty to Indians and for placing them under the protection and the restraints of law, we can only repeat our oft-repeated recommendations. Many Indians are begging for homes that they can call their own. Many refuse to make improvements on land to which they have no title, and from which they may at any time be pushed away. The need of law for Indians is illustrated in the case of the murderers Crow Dog, in Dakota, and Johnson Foster in the Indian Territory. As their crimes were committed against Indians and in the Indian country United States law does not apply and United States courts have no jurisdiction. Several other murders have been

committed during the last year, but the criminals cannot be tried and punished by any civilized tribunals. A measure is now before Congress which is designed to correct this evil and remove this disgrace from our land. We have been urging it for fifteen years. We have hope of seeing it adopted by the Congress now in session. Then, after securing to the Indians a home and placing him under law, we shall hope to see him soon invested with the full right of citizenship and treated as an individual man. We could not fit the negro for freedom till we made him free. We shall never fit the Indian for citizenship till we make him a citizen.

Respectfully submitted.

CLINTON B. FISK.  
WM. H. LYON.  
ALBERT K. SMILEY.  
ORANGE JUDD.  
WM. McMICHAEL.  
JOHN K. BOIES.  
WM. T. JOHNSON.  
E. WHITTLESEY.

The Hon. SECRETARY OF THE INTERIOR.

## APPEND X.

### A.

#### *REPORT OF THE PURCHASING COMMITTEE.*

SIR: The purchasing committee of the Board of Indian Commissioners respectfully submit their annual report for the year 1883, as follows:

Pursuant to advertisement from the Indian Bureau at Washington, sealed proposals for the annuity goods, supplies, and transportation for the Indian service were opened and publicly read April 23, at the Government warehouse, Nos. 65 and 67 Wooster street, New York, in the presence of the Hon. Hiram Price, Commissioner of Indian Affairs, Mr. G. M. Lockwood, chief clerk of the Department of the Interior, and the following members of the Board of Indian Commissioners, General Clinton B. Fisk, General E. Whittlesey, Albert K. Smiley, John K. Boies, William H. Lyon, and Orange Judd.

A large number of bidders was present, also representatives from several of the city papers. The competition among bidders seemed to be greater than at any previous opening, as there were 354 proposals received, from which 145 contracts were made.

There was no difficulty in making excellent selections from the large number of samples of goods and supplies suitable for the service, and at very reasonable prices, much lower in some instances than the manufacturers package prices to wholesale dealers. We were fortunate in securing the services as inspectors of most of the well-known business men who served so acceptably last season, as follows: Albert Cornell, dry goods; Joshua Barnum, clothing; M. K. Kellum, sugar, coffee, and groceries; Alexander Formon, tobacco; Phineas Ayres, paints, oils, and glass; Jas. I. Horgon, harness, leather, &c.; Thos. Murphy, hats and caps; R. B. Currier, boots and shoes; H. D. Harrower, school books, &c.; E. L. Cooper, hardware and miscellaneous; Fred T. Hawley, hardware deliveries; Frank Leinkaup, dry-goods deliveries; Peter O. Barnum, clothing deliveries; J. M. Osborn, wagons; William Elliott, chemist; all of whom discharged their duties as inspectors to the entire satisfaction of your committee.

There has been less difficulty than usual with contractors on account of goods being delivered not equal in quality to the samples from which their awards were made. They have learned that goods not fully equal to the samples were promptly rejected, consequently bids are made by the leading merchants and manufacturers all over the country, as they seem to have become satisfied that under the present management of Indian affairs parties who offer the most suitable goods and supplies for the service, and at the lowest prices, are sure to get the contracts.

Your committee are pleased to report that the demand for agricultural implements, mechanics' tools, household, furniture, cooking utensils, &c., continues to increase, and, in their judgment, if an experienced reliable farmer for every fifty Indian families or lodges could be sent to properly instruct the Indians in the use and care of these implements, they would soon become self-supporting and relieve the Government from large purchases of other articles now purchased for their use. The abstract of awards in the report of Commissioner Price gives full particulars of articles purchased and the prices paid.

WILLIAM H. LYON,  
*Chairman Purchasing Committee.*

HON. CLINTON B. FISK,  
*Chairman Board of Indian Commissioners.*



## B.

## VISIT TO HAMPTON—REPORT OF E. WHITTLESEY.

WASHINGTON, May 25, 1883.

SIR: I have the honor to report that, in accordance with your request, I attended the anniversary and examination of the Hampton Indian School on the 23d and 24th inst. The morning of the 23d was spent inspecting the work-shops, and hearing classes in the school. The Huntington lumber mill, the machinery and building being the gift of Mr. C. P. Huntington, employs several students and is doing a large business. The logs are rafted from Virginia and North Carolina and worked up for the market at Norfolk, Newport News, and other towns in the vicinity. The proceeds of sales during the last year have paid the current expenses and a profit of one thousand dollars. In the harness shop, four Indian boys are employed. Their work is of good quality and finds ready sale. In the tin shop five, in the carpenters' shop seventeen, in the shoe shop twelve Indian apprentices are at work. Besides supplying the wants of the school, these shops have furnished for the Indian service two thousand pairs of men's brogan shoes, eleven hundred dozens articles of tin ware, one hundred sets of double harness.

The afternoon I spent at Shell Bank farm, five miles distant from Hampton. This farm of 600 acres belongs to the Hampton Institute, and is well adapted to the growth of wheat, corn, and vegetables. It is well stocked with cattle, sheep, and hogs of the best breeds. Here sixteen Indian boys are constantly employed, they preferring to work all day and to give their evenings to study.

On the 24th I heard classes in the school and attended the public anniversary. The recitations in arithmetic, grammar, geography, and history showed, not only capacity to learn, but diligent application on the part of the scholars. Remembering their home environment the progress they have made in so short a time is surprising. The kitchen-garden exercise under the direction of Miss Hyde was witnessed with special interest. In a doll-baby house the younger boys and girls are trained in all kinds of housework. They are taught to make fires, to cook, to wash dishes, to set the table and wait upon it, to sweep and dust, to make beds, to wash and iron. As they become older the girls do the work of the school, besides making the clothing needed, and assisting in the printing office. All the students devote one-half their time to some kind of industry.

The public anniversary exercises were attended by a very large audience, all greatly interested. A peculiar feature of these exercises were addresses and papers by graduates returning after some years experience in teaching and business.

Hampton Institute is fortunate in having a superintendent of unusual executive ability who keeps well in hand all the departments of his great and complex work. It has also a corps of teachers highly cultivated and full of enthusiasm. The Indian school is under the charge of Miss Eustis, with Miss Folsom, Miss Tileston, Miss Richards, and Mr. Brandon as assistants. The number of Indian students at present is 109, representing 16 tribes. For the expenses of 100 of these, Congress appropriates \$167 per annum for each; a sum far below the actual cost. The buildings and machinery and farm have all been provided by charity, and about one-third of the annual expenses must be met in the same way. This surely is not creditable. The Government should pay the entire cost of educating these Indian girls and boys, and as many more as can be accommodated at Hampton and other industrial schools of like character.

Very respectfully,

E. WHITTLESEY,  
Secretary.

Hon. CLINTON B. FISK,  
Chairman.

## C.

PEACE RATIFIED IN THE CREEK NATION.—REPORT OF COMMISSIONERS  
CLINTON B. FISK AND E. WHITTLESEY.

CREEK NATION,  
Muscogee, Ind. T., August 11, 1883.

Hon. HIRAM PRICE,  
Commissioner of Indian Affairs, Washington, D. C.:

SIR: The Commission appointed to visit the Creek Nation to investigate, and, if possible, adjust the difficulties which have for several years disturbed that people, have the honor to report that they have discharged the duty assigned, and believe

that conclusions have been reached which will result in permanent peace. The undersigned, the chairman and the secretary of the Board of Indian Commissioners, were the only members of the commission who reported at Muscogee. Miss Alice M. Robertson was employed as stenographer, and Mr. D. M. Hodge as interpreter, and on Monday, August 6, we were duly organized for business. Our meetings were held in the office of the Indian agency. We received the advice and assistance of Hon. John Q. Tufts, Indian agent, and were kindly aided by Maj. J. C. Bates, of the Twentieth United States Infantry, commanding at Fort Gibson.

The chief of the Creek Government, Samuel Checote, was invited to appear before the Commission with such of his associates in the Government and other leading men as he might select. Ispahchee, the leader of the faction of Creeks who have been in open hostility to the constituted authorities, was also summoned from his camp in the western portion of the Creek country with his corps of advisers, that they might have every opportunity of submitting to the Commission their complaints and wishes. The Creek Government, through Chief Checote and fourteen of the principal men of the Nation high in official station, presented to the Commission, in writing, a full statement of the causes leading to the troubles afflicting their country as understood by them. Ispahchee and his chief associates and advisers, fifteen in number, also presented in writing their statement of grievances and wishes. These papers will be found in the full report of proceedings. In addition to their written statements opportunity was given to the respective delegations to address the Commission, and nearly every delegate used this privilege until both sides had presented their views to their own satisfaction. It was then recommended by the Commissioners that to a smaller number selected from each delegation should be assigned the duty of making every possible effort in mutual conference to adjust their unhappy differences. Chief Checote, his second chief, Post Oak Taylor, General Pleasant Porter, president of the House of Kings (Senate), Coweta Micco, L. C. Perryman, members of the National Council, and G. W. Grayson, Creek delegate to Washington, reported as the committee on the part of the Creek Government, and from the Ispahchee party the committee consisted of Ispahchee, Tak-ke-bache Hargo, Ho-tal-kee Fixico, Conchartie Micco, David McQueen, Efa Emahlah, and William McIntosh. These committees were invited to mutual conference in the presence of the Commission, and advised to use every means, in the spirit of kindness and conciliation, so to adjust their differences that peace might be established, and the supremacy of civil law restored in all their borders. The several members of the conference entered into very complete relations of historic events which had led to the outbreak of the disaffected party, the calling out of the militia to put down armed resistance to the Government, and the appeal to the United States on the part of the Creek authorities for protection from domestic strife as in the treaties provided.

The history of the Creek Nation, its customs and traditions for one hundred and fifty years, were also the theme of the speakers associated with Ispahchee. The destruction of life and property incident to the hostilities in progress during the last year, the irregular and unauthorized movements of armed bands of militia, and the wanton destruction of dwellings, cribs of corn, live stock, household furniture, and of human life by marauding parties, were vividly portrayed before approaching the important question, "How shall we effect a permanent peace?"

It is proper that the commissioners should here briefly state that the investigation has revealed to them the following facts:

First. The Creeks, as well as all other people of our entire country, were greatly disturbed by the late civil war in the States. The Creeks living near the border or dividing line of the sections were divided in sentiment; a portion going with the South; a portion casting their fortunes with the Army of the Union; and some of them were soldiers in one army for a time and afterwards enlisted in the opposing ranks. When the war for the Union ended and the scattered Creeks returned to their desolated country, with much unanimity they resolved to forget the past, rebuild their waste places, and thenceforth live as brethren. A new treaty with the United States was made in 1866. In 1867, a national convention was called for the express purpose of adopting a constitution, "In order to form a perfect union, establish justice, and secure to themselves and their children the blessings of freedom." The constitution was unanimously adopted, and thenceforward the Government of the Creeks has been conducted under its provisions and the laws enacted in accordance therewith. From time to time since the adoption of the constitution there have been on the part of certain Creek citizens expressions of dissatisfaction with a written constitution, and of a desire to return to the ancient times of unwritten laws, and the traditions of their ancestors. Ambitious leaders whose political hopes were disappointed have succeeded in attaching to themselves a considerable following of uneducated people, and thus for many years there has been a disaffected party whose resistance to progress and law in the nation has been fruitful of evil. These opposers of Constitutional Government and written laws organized themselves under the title of "Loyal Creeks." This organization grew to such proportions as to be a constant menace against the Creek



Government. The so-called "Loyal Creeks" declined to vote at elections or to take any part whatever in the politics of the country, yet they constantly protested against the laws as adopted by the National Council, and enforced by the courts and the chiefs.

The arrest of members of the "Loyal Creek" organization who had been charged with violations of law, the rescue of arrested offenders by armed bands of the disaffected Creeks, and the murder of Government officers, were the beginning of troublous times in which Ispahchee and his adherents grew into a force of hundreds of men in armed rebellion against their Government. The militia of the Creek Government was called into active service. The insurgents, under their leader Ispahchee, escaped beyond the western border of the Creek country. United States troops followed, arrested, and marched them across the Creek country to Fort Gibson in the Cherokee country, where, several hundred in number, they were held under authority from the War Department until in July, a month ago, they were disarmed and released with permission to return to their own homes.

Instead of returning to their own homes and industries, the chief spirits went into camp westward from Okmulkee, and in convention assembled took action as follows:

#### RESOLUTIONS OF THE LOYAL CREEKS.

##### CREEK NATION, INDIAN TERRITORY,

July 16, 1883.

A National Delegate Convention of the loyal Creeks and Freedmen of the Muscogee Nation, in convention assembled, do adopt the following resolutions:

1. *Resolved*, That we respectfully ask the Government of the United States to maintain Army occupation and Army laws over the Muscogee Nation.

2. *Resolved*, That we respectfully ask the Congress of the United States to divide the Muskogee Nation by a line running east and west, that the contending parties may have each their own land, and manage their own affairs.

3. *Resolved*, That we, the Northern Creeks, have elected our chiefs and organized our form of government, and wish to remain under the laws and regulations of the Army.

4. *Resolved*, That we take no action nor part in the conventions called at Okmulgee, to be held at Okmulgee July 26 and 27, 1883, as those conventions are for the Southern Creeks, and our party will not be interested in it.

5. *Resolved*, That after our land is set apart to us, and a full settlement made of the affairs of the Creek Nation between the two parties, that we then govern ourselves to strict conformity with Creek treaties between the United States and other nations, that we may have peace and prosperity.

The leading men of each town:

FUS-HUT-CHEE-CHUP-KO, of Tokkebachee.

ES-POK-KEE, of Corseata.

CHO-WARSTIE FIXICO, of Arbeak.

WATK FIXICO, of Assalarnaba.

TUL-MAR-CHUS HARGO, of Thlarthlagulgar.

WALK FIXICO, of Kiligee.

YOR-TEAKER, of Thle-war-lee.

CONCHARTIE MICCO, of New Yorker.

COR-BIT-CHAR MICCO, of Tulsa.

TUL-MAR-CHUS MICCO, of Arkfuskee.

THLARTHLO YOHOLLO, of Arbeakkochee.

AR-CHO-LARK HARGO, of Wewaka.

OK-LESER HARGO, of Tuskekee.

NO-KAS FIXICO, of Tul-war-thlosko.

CHO-WARSTIE EMARTLE, of Alabama.

FIXICO HARGO, of Tul-lor-deakee.

MICCO NUPPO, of Cowans-sardie.

GEORGE HICREE, of Tokporfkee.

ISOM JIMISON, of Arkansas.

ROBERT GRAYSON, of Northfork.

MANUEL WORREK, of Cur-nadian.

TUL WAR MICCOCHIE, of Ocheyai-pofer.

HO-TAL-KEE FIXICO, *Chairman of the Convention.*

ISPAREHEE, *Chief of the Loyal Creeks.*

TAK-KE-BACHEE HARGO, *Second Chief.*

JOHN A. MYERS, *Clerk.*

About this time these Commissioners were requested to make this investigation and report their recommendations.

It is proper to state further that the Commission do not find that Ispahchee and his adherents have any reason to complain that they have been persecuted and oppressed by the Creek authorities by reason of their adherence to the cause of the Union in the late civil war between the States. We fear that the banner of "Loyal Creeks"



was raised by the insurgents for the reason that they and certain white men residing among them, and badly advising them, thought that such a title would bring to them the active sympathy and support of the United States Government. It is a suggestive fact that Ispahchee, the Loyal Chief, was a soldier in the Confederate army, serving as orderly sergeant for the first two years of the rebellion, and, until defeat of the Confederate forces in the Territory, when he deserted their sinking cause and enlisted in the Union Army. It is not less suggestive that of the fifteen members of the Creek Government representing its interests, nine cast their fortunes with the Union. We cannot, therefore, conclude that loyalty or disloyalty to the United States Government a score of years ago is any considerable factor in the premises. The serious question to consider is one of loyalty to the Creek Government.

We are impressed with the fact that wrongs have been committed by those in authority under the Creek Government. We are satisfied that modifications of their constabulary system would promote peace and good order, and we have made recommendations accordingly. We believe that there should be a general amnesty for all past offenses, and that Ispahchee and his followers should forthwith disband and return to their homes, and as faithful, loyal, and industrious citizens do their utmost to promote the general welfare of their country.

At their first interview with Ispahchee and his adherents, the Commissioners informed them that there need be no discussion on two of the points presented by them; that the division of the Creek country into two sections would not be made without the consent of a large majority of the Creek people, and that the Creek Government would be recognized and maintained as in authority over all their domain and every Creek Indian.

The joint committee on adjustment, after several sessions in the presence of the Commissioners, and during which there appeared to be an increasing goodly fellowship, finally reached a basis of peace which we hope will be permanent.

Three copies of the articles of agreement were prepared, and at a public meeting on the 10th day of August they were formally signed by the chief men of both parties in the presence of the Commissioners and many other witnesses. One copy was left with Checote, another with Ispahchee, and the third is contained in the full report of our proceedings.

Very respectfully,

CLINTON B. FISK,  
E. WHITTLESEY,  
*United States Commissioners.*

## PROCEEDINGS.

MUSCOGEE, INDIAN TERRITORY,  
*August 6, 1883.*

The Commission organized by the election of Hon. Clinton B. Fisk, chairman, E. Whittlesey, secretary. The Creek chiefs not having arrived, adjourned to meet Tuesday morning.

AUGUST 7.

Commission met at 8 a. m. Present: All the members. Also, Principal Chief Samuel Checote, with his secretary, Samuel Callahan, and Messrs. P. Porter, G. W. Stidham, Daniel Childers, Samuel Brown, John Buck, Thomas Barnett, and Albert McKellop; General Fisk in the chair, and Alice M. Robertson as clerk.

SAMUEL CHECOTE (through Interpreter Callahan). I have called to see you this morning, rather hurriedly, because I heard you wanted me. I have received a letter from Colonel Tufts, notifying me that the Commissioners wanted me and the leading men of the country to meet you here yesterday. I received the letter in time to be here, but could not be here without starting on Sunday. I did not wish to do that.

General Fisk. Tell him he has set a good example to the Indian Commissioner not to call a convention on Monday.

CHECOTE. In compliance with that request, I have appointed delegates, and they are here to meet you. I called this morning to see what would be the extent of your investigation. I am informed that you came to settle our difficulties, but want to know your programme, and how you are going to settle matters.

General Fisk. We were requested by the Department to come to the Creek Nation, under the following correspondence:

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, August 3, 1883,*

SIR: I inclose herewith copy of a letter, dated the 2d instant, just received from the Acting Secretary of the Interior, in reference to the effort now being made by your Board and those associated with you, to harmonize the differences existing among the Creek Indians.

12 REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

I also inclose copy of office letter of the 1st instant, to the honorable Secretary, on which the above authority was granted.

Very respectfully,

H. PRICE,  
*Commissioner.*

General CLINTON B. FISK,  
*Muscogee, Indian Territory.*

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
*Washington, August 1, 1883.*

SIR: Referring to the difficulties existing in the Creek Nation, I beg to suggest that it is very important that some amicable solution of these unfortunate troubles should be reached, and the factional disturbances among these people settled, if possible, upon some basis which will be mutually satisfactory and acceptable to both sides.

With this end in view, I respectfully recommend that General Clinton B. Fisk, General E. Whittlesey, chairman and secretary, respectively, of the Board of Indian Commissioners; Hon. George R. Davis, of Chicago, Senator Coke, of Texas, and such others as the Department may deem advisable, be appointed as a Commission to visit the Creek country, for the purpose of investigating the facts and reporting the same to this Department.

This investigation, in my opinion, should be full and exhaustive, and conducted in such a manner as will give both sides a reasonable time and fair opportunity to present their respective cases; and hence, the representative chiefs of both factions should be allowed to present such facts and statements in their own behalf and in behalf of those they represent as the aforesaid Commission may deem pertinent to the issue.

A report of the proceedings had, should be made by the Commission, together with such suggestions and recommendations on their part as they may deem proper and advisable under the circumstances, the substance of which should be fully explained to the Creeks, with the statement that they would be expected to abide by whatever decision should be reached.

Very respectfully, your ob't servt.,

H. PRICE,  
*Commissioner.*

The honorable SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,  
*Washington, August 2, 1883.*

SIR: The recommendation contained in your letter of the first instant for the appointment of Clinton B. Fisk and E. Whittlesey, of the Board of Indian Commissioners, Hon. George R. Davis, of Chicago, Ill., and Senator Coke, of Texas, as a Commission to visit the Creek country, for the purpose of investigating the difficulties existing in the Creek Nation and reporting upon the same, is hereby approved.

Very respectfully,

M. L. JOSLYN,  
*Acting Secretary.*

The COMMISSIONER OF INDIAN AFFAIRS.

We are expected to come here and have conference with yourselves, the representatives of the Creek Government. We hope also to meet Ispashechee and his chief advisers. We are eminently *peace* commissioners. What we want to work for is peace, and to reach that through such kindly words and good advice as we may be able to give both to you and them. We are expected to ascertain whether the Creek Government is properly constituted according to its own laws, whether the rebellion against your Government was stronger than you could manage to take care of, and the causes leading to the rebellion. We want to ascertain all the facts you can give us bearing upon this trouble. We want to meet the other party. We thought it best not to wait longer for the other party or for Senator Coke. We want all the statements made to-day to be read by the stenographer who takes them down, so they may be read to the other party, that they may know what you say, and you may know what they say. We want to make such statement to the Department as will probably lead to the arranging of difficulties. It is a matter of great sorrow to us to see such trouble among a people in whom we have taken such pride, a people who have had so many advantages, who have done so much toward education, and made so much progress. We want to help you to go on doing the same thing. We want trouble to cease, and to see schools increase, industries go on, and a general advance in civilization.

CHECOTE. We are glad to meet you, and we will be very glad to furnish you all the information we possibly can. We suppose that perhaps you would want to hear from Ispashechee as to his grievances first, and then from the Creek Government in explanation.

General FISK. Inasmuch as Ispashechee is not here and time is important to us, for



as you understand, we are a Commission who work without compensation and who stop our own business when we are needed elsewhere.

I saw a communication, published in the papers recently, from Mr. G. W. Grayson to the Commissioner of Indian Affairs. That may be taken, I suppose, as a pretty fair statement of the case. Was a reply received from the Commissioner?

CALLAHAN. A reply was received, but is on file in the executive office. The substance of it was that for the present it was better for the military to occupy the country, as there was soon to be a Commission to visit the country. It was distinctly stated the military were not here for the purpose of menacing the Creek Government.

General FISK. Put here, rather, to supplement the civil law.

PORTER. Put here to prevent violence toward the people under their protection.

CALLAHAN. It was thought best they should remain for the time being.

General FISK. Will some one of you state to us, briefly as possible, and yet in detail, so that it may be written down, what information you can give?

CHECOTE. This statement can be made, but my object now was simply to pay my respects. The information can be furnished, but it is now nearly 12 o'clock, and I think it would be better to wait until after dinner.

General FISK. You might prefer to have a little meeting yourselves and put your statement in writing; how long would that take?

PORTER. That would be according to the scope of your inquiry; whether you want to learn the elementary causes of the trouble.

General FISK. The Department is already informed of the elementary causes; we want to obtain the later details.

Adjourned to meet at 2 p. m.

Met at 2 o'clock, but, the requested report not being ready, adjourned until 4, and at 4 adjourned again until Wednesday morning at 9.

Met at 9 a. m. August 8. The desired report not being presented, the Commission waited until 12 and then adjourned.

Council met at 1 p. m. August 8. Present with the Commissioners, Principal Chief Checote and fourteen members of the council and officers of the Creek Nation.

The following paper was presented by Checote:

MUSCOGEE, IND. T., August 7, 1883.

GENTLEMEN: Referring to the letter of the Commissioner of Indian Affairs of the 1st instant, indicating the duties of your Commission, we find it advised that the "representative chiefs of both factions should be allowed to present such facts and statements," &c. The chiefs and representatives of the Creek Government, now present for the purpose of participating in the investigation with which your Commission is charged, have never, and do not now consider themselves as representing any *faction* of the Creek people. They claim to be, and are in fact, the legal representatives of the legitimate Government of the Creek Nation, and believe that the course and actions of the Department of the Interior, embracing the period from 1866 to the present time, is amply sufficient to sustain this view.

Under ordinary circumstances, therefore, if it appeared that your authority extended simply to dealings with factions of the Creek people, we would have to decline participation in the work before your Commission. But in view of the gravity and importance of the duty before your Commission, and our exceeding concern and anxiety for a speedy solution of the difficulties now distracting the minds of the people of our country, we are willing to presume that the term *faction* appearing in the Commissioner's letter is only the result of a clerical inadvertence and not intended to convey its legitimate meaning. We hence waive this objection, and invite your attention to the accompanying statement.

Respectfully,

SAM'L CHECOTE, *Principal Chief.*

P. O. TAYLOR, his X mark, *Second Chief.*

COWETA TUSTMUGGEE, his X mark.

JAMES LARNEY.

COWETA MICCO.

SILAS JEFFERSON, his X mark.

G. W. STIDHAM, *Member Council.*

H. C. REED, *District Judge.*

THOMAS ADAMS.

L. O. PERRYMAN, *Member Council.*

J. M. PERRYMAN, *Treasurer, M. N.*

SAMUEL W. BROWN, *Member Council.*

D. M. HODGE, *Member Council.*

PLEASANT PORTER, *President House of Kings.*

G. W. GRAYSON, *Creek Delegate.*

Generals C. B. FISK and E. WHITTLESKY,

*Investigating Commission of the Interior Department.*

MUSCOGEE, IND. T., August 8, 1883.

GENTLEMEN: In accordance with our promise in our interview yesterday to furnish you with a statement of our views of the troubles in the Creek Nation, we invite your attention to the following facts: The year 1866 found the people of the Creek Nation in seeming hopeless division in what was called the *Northern* and *Southern* Creeks. This division came about in consequence of the fact that a portion of the people had cast their fortunes with the North, while others had favored the South, in the then recent rebellion in the States, and was not only a division in name alone, but one characterized with much malignity of feeling. The people, however, soon became settled at their old homes, and in the same year of 1866 a treaty was negotiated with the United States by a joint delegation from both the Southern and Northern Creeks, and in which all distinctions by reason of their late sympathies in the war of the rebellion was entirely ignored and all treated as one people. This treaty being ratified and accepted by the people, the authorities at once addressed themselves to the task of uniting the people under a form of government suited to the age in which they lived. Accordingly, a constitution was framed and unanimously adopted by the people in general council assembled and a solemn agreement entered into to once more be one people, and hereafter not so much as mention the fact that any citizen had sympathized either with the North or the South.

Not long after this, however, Oktar-har-sars Harjo, more commonly known as "Sands," organized opposition to the Government to whose legitimacy he had not long since subscribed, and drew off into disaffection and indifference a considerable faction of the people, whose opposition sometimes appeared in the form of armed resistance to the authority of the Government, to be quelled by the good offices of the Indian agent.

In 1872 this faction again arose in armed opposition to the Government, but before any serious results were reached, the Interior Department deputed two Commissioners to investigate the causes of the troubles and render a report to the Department of the results of their work.

The investigation and report were made in due time to the Secretary of the Interior, who, in accordance with it, published his decision, in which the Constitutional Government of the Creek Nation was fully recognized and sustained.

In this same decision the Secretary of the Interior engaged to take in hand for settlement any future difficulties arising from attempts on the part of any one to overthrow the Creek Government, thus recognized.

After this decision the faction under "Sands" and others became quiet and peaceable up to the year 1885, when the general elections approached and the people united in a quiet and orderly participation in them, when a chief and members of the general council were all elected and installed in office. Some time after this, those who had been disposed to oppose the Government organized themselves into what was termed the "loyal party," ostensibly for the purpose of prosecuting certain claims against the Government of the United States.

The purpose as published being a legitimate one, the authorities made no objections to such organization.

It is proper here to state that among the laws enacted under our constitution was one prohibiting our citizens from carrying arms either in towns or at any public gathering of the people, unless such citizen be an officer charged with the duty of arresting criminals.

At one time, one of the so-called loyal party was found in possession of a pistol, in flagrant violation of this law, and an officer proceeded to enforce upon him the demands of the law, which was simply a forfeiture of the arms so displayed to the Nation. He resisted the authority of the officer, when he was duly indicted, and finally arrested. While in custody and awaiting his trial, his party friends, to the number of about thirty, arose in arms, proceeded to the house of the officers having him in charge, and, after killing the officers, rescued him from the authority of the law. The officer, Captain Scott, was one of those Creeks who had joined the North in the late war, but was at the time of his death a faithful officer of the present Creek Government, and his assistant was a colored citizen, both of whom were thus murdered while at their post of duty.

After this murder the district court issued indictments against the known actors in it, and while measures for their arrest were being taken, their party friends arose in arms to the number of near 300 for the purpose of affording them protection from the operations of law. It thus became evident that the regular officers could not alone make the necessary arrest; in consequence of this, the authorities called out the militia, who, together with the officers, pursued the murderers and their friends to a point near the town of Muscogee, where they dispersed and eluded arrest.

When this murderous faction dispersed as above mentioned, a portion went into the Cherokee country, while the balance went toward the west.

When these going west reached the Seminole country, the Seminole authorities promptly co-operated with our officers, and eleven of the murderers were thus arrested.



These were duly charged with murder and tried before a jury of twelve of their countrymen, as provided by law, and convicted and sentenced to suffer the penalty of death.

Their attorneys who had managed their defense in the trials, together with other citizens, made strenuous efforts to secure their pardon and did succeed in securing the pardon of all but three; but only two were ever executed outright.

Soon after this, the time for the regular meeting of the general council of the Nation arrived, and the council passed an amnesty bill for the general benefit of all those who had taken part in those late insurrectionary movements.

This act of the council granted pardon for all past political offenses, conditioned upon the simple return of each citizen to his home and subscribing to an oath of allegiance to the duly recognized Government of the Creek Nation before the judge of the district in which he lived.

This faction, however, would not accept these offers of pardon and reconciliation. In the mean time it became known that a secret understanding existed between the faction going west and those who had gone into the Cherokee Nation, by which they were to march in arms from both quarters and meet at Okmulkee on a certain day and capture the town and our capitol building.

Our militia then took the necessary precautions to prevent this, and while on a reconnoitering expedition west of our capital, met the faction who had gone west returning toward our capital in accordance with their secret agreement with those who had gone to the Cherokee Nation.

An engagement ensued resulting in the loss of seven of our militia.

About this time Col. J. Q. Tufts, United States Indian agent, reached the camps of our militia on a mission of peace, and passing on met the insurgents in the Sac and Fox country.

On his return he assured the Creek authorities that the insurgents were peaceably disposed, and had agreed with him that they would appoint five persons who would meet any other five that the Government might appoint and arrange for permanent reconciliation.

The Creek authorities hailed with joy this message of peace, and upon the suggestion of Colonel Tufts, on the same day appointed five men to represent the people in a peace conference with the insurgents, at the same time disbanding the militia and armed guards stationed at Okmulkee and elsewhere. Time passed on, however, and the insurgents made no appointments or efforts to meet in a peace conference as agreed with the United States agent.

During this delay those who had been stopping in the Cherokee Nation returned, and, passing within a few miles of our capital, killed and robbed citizens whom they found along their way until they reached a point west of Okmulkee known as New Yorker Square, where they joined those who had gone west.

Having concentrated here they sent out scouting parties through the surrounding neighborhoods who committed various outrages upon peaceable citizens, women, and children, who were remaining at home and living in obedience to the laws of the Nation.

About this time Colonel Tufts, who had to make a large payment of money to the Creeks, came to Okmulkee and passed on to the camps of the insurgents informing them of the payment to be made, and insisting on their appointment of the five peace commissioners as they had at one time agreed. They made no such appointments, however, but came to Okmulkee to receive their share of the money about to be paid out.

While they were in attendance on the payment the present chief of the Nation and Hotulk Emarthlar proposed and did meet with Isparhechee and Hoetulagee Fixico, when the great necessity for an early settlement of the existing trouble was kindly but earnestly urged upon them, but they would entertain no reasonable proposition for a peaceful settlement.

Colonel Tufts again exerted himself with them in behalf of peace, but all to no purpose, and, having received their share of the payment, they returned to their camps. Here they resumed their acts of hostility to the supporters of the Government, when the leading men of the Nation met in convention and again called out the militia to prevent these depredations.

The militia met, organized, and moved on to the camps of the insurgents, but on reaching the place found they had left and crossed beyond the limits of Creek territory and jurisdiction.

So long as the insurgents were within Creek limits our authorities felt competent to the task of finally bringing them to terms of reason and peace; but now that they were beyond the reach of Creek authority, it remained only for the chief to demand of the United States, through their Indian agent, the arrest and surrender of those people to the authorities of the Creek Nation, which demand was promptly made. The military came at last in seeming answer to this demand, and arrested the insur-

gents, but instead of surrendering them to Creek authority, as the Indian agent had promised should be done, they were conveyed to Fort Gibson in the Cherokee Nation.

Here, through their solicitations and importunities, conveyed by letters and verbal messages, citizens who were quietly at home have been induced, many of them, to go to them at Fort Gibson and register their names as belonging to the number of insurgents. These people have recently been escorted back to their homes in the Creek Nation by the military; and here we wish to remark that we understand the military are here for the purpose of performing such police service as will prevent bloodshed and insure peace; and so long as their presence in our country has for its purpose these good objects our authorities are ready to accord them every courtesy, and to extend to them whatever else is necessary to make their work effective and their stay in the Creek country pleasant. It is with regret, therefore, that we have here to notice what we regard as unauthorized actions on the part of the military now in our Nation. They have taken arms from the homes of our citizens, instituted searches in the houses of quiet citizens, made arrests and like indignities which we believe must be contrary to their instructions and the good intentions both of the Interior and War offices. In consequence of these arrests and indignities many of our people are now wandering about neighborhoods, fearing to remain at home. Thus the supporters of the Creek Government, who never fostered political dissensions, but did everything in their power that was honorable to heal and prevent them, are being struck by the very hands that should have been their truest friends.

The prime desire of the Creek Nation is that she may be permitted and protected in the unembarrassed administration of her laws and government over her citizens, with the one sole object of the rapid civilization and Christianization under the rights and privileges guaranteed in the treaties subsisting between them and the United States.

We believe our present Government to be adequate to the end of developing these good purposes, and desire no change therein except such steps in progress as the needs of the Creek people may dictate as necessary to their best interests.

We protest against any division of our territory or other action calculated to violate the integrity of the Creek country and government.

We therefore earnestly urge that in your recommendations to the honorable Secretary of the Interior you propose such action and decision on his part as will speedily restore peace and insure the great interests above indicated.

Respectfully,

SAMUEL CHECOTE, *Principal Chief.*

P. O. TAYLOR, his X mark, *Second Chief.*

COWETA TUSTIMUGGEE, his X mark.

JAMES LARNEY.

CONETA MICCO.

SILAS JEFFERSON, his X mark.

G. W. STIDHAM, *Member Council.*

H. C. REED, *District Judge.*

THOMAS ADAMS.

L. C. PERRYMAN, *Member Council.*

J. M. PERRYMAN, *Treasurer, M. N.*

SAMUEL W. BROWN, *Member Council.*

D. M. HODGE, *Member Council.*

PLEASANT PORTER, *President House of Kings.*

G. W. GRAYSON, *Creek Delegate.*

Nine were in Northern Army in the war for the Union. Six were in Southern Army. Generals C. B. FISK and E. WHITTLESEY,

*Investigating Commission of the Interior Department.*

Chief Checote expressed a desire to convey some information respecting Ishparhechee and his faction, and some of Ishparhechee's personal history. He was a soldier in the Confederate service up to the time—about 1863—when Fort Gibson was occupied by Federal troops. After peace was restored and the people came together, he acknowledged the constitutional government of the Creek Nation, and served as member of the House a full term of four years. Afterwards he was elected a judge of a district court. During his incumbency as judge he did not properly administer the law. According to Creek law, when complaint is made to the Executive against the judge, the chief has the right to suspend him until the next session of council, before which the case is to be brought.

Ishparhechee did not take interest in endeavoring to secure action upon his case, and none was taken by the council. As alluded to in our written statement, there was trouble in our country in 1872. Ishparhechee was district judge at that time. The arrest of a criminal was ordered. Ishparhechee was with the crowd, but some little distance behind, but upon arriving he shot and killed him. This will give you some idea of the man who has caused trouble and disaffection among our people.



General FISK. In your written statement there is a slight indictment of the military, as though there was not a clear understanding between you and the War Department (quoting paragraph beginning "It is with regret," &c.). How is that? This is new to us as a Commission. We did not know there was any fault to find with the military.

CHECOTE. The occurrences referred to are of very recent date, and are not known probably, except to officers of the Creek Government. It is reported by Eli Danley, judge of one of our district courts, that last Friday a few soldiers, with some of Ispahchee's men, took away his gun and scattered and lost the official papers of his office. They also went to the office of the captain of the Light Horse, who is entitled to be armed, and took his arms. They also went to other houses in the neighborhood, taking arms and other things; took a garment down from the wall, containing \$12 in money. These occurrences were in Deep Fork district. In Okmulkee district a party of military went to the house of a man, took his shotgun, threw down articles of furniture and clothing; returning, they repeated the offense, until the young men who live there are afraid to return to their home because of the soldiers. Similar acts took place near Tulsa. There are soldiers stationed in that vicinity. About that time our second chief was taking a journey, and a party of them searched him, but found no arms.

When Danley and others reported to me the outrages which had been perpetrated, I thought the proper thing would be to report the matter to the agent and let him report to the commanding officer, but this would be slow, so I reported to the commanding officer. He seemed to be detailing officers or soldiers to go out and investigate, but I suppose the investigation has not been finished.

General FISK. Colonel Bates, who is present, had reported to me that such complaints had been made, and that he had been preparing to find out about them. He realizes that soldiers away from their commanders during such troubled times are likely to do wrong things. Was not there some misunderstanding between you and Colonel Bates as to when he disarmed Ispahchee that your men should be disarmed as well?

CHECOTE. There was. When I had an interview with General Forsythe on this subject, I advised General Forsythe, as one means of settling this trouble, to return Ispahchee and his people unarmed. Colonel Bates also mentioned that matter to me about the time these people were to be brought to their homes. Colonel Bates assured me that inasmuch as they had disarmed the Ispahchee faction and were going to bring them home, the constitutional men should disarm and be prevented from carrying arms about the country. We have a law that our people are prohibited in time of peace from carrying arms. So I wrote a letter declaring that no necessity existed longer for carrying arms, and directing the enforcement of the law. The law authorizes the carrying of guns by any one out hunting, on the chase, or stock-hunting; that is, hunting cattle, hogs, or horses. He therefore wrote to Colonel Bates asking that the arms be returned to the citizens from whom they had been taken. If they had been marauding or loitering about the settlements where Ispahchee's people were, he could make no complaint, but this was not the case; they were violating no law.

General FISK. We do not mean to extend this investigation so far as to inquire into this. We should like to hear from Colonel Bates, who is present.

Colonel BATES. A large part of this trouble grows out of misunderstandings in regard to disarming. General Forsythe, when he saw Checote in June, said that if the Ispahchee people were to be disarmed the party under the Creek Government should disarm their people, except five Light Horse in each district. There was nothing said in reference to disarming under Creek law, which offers so many loop-holes of evasion. We made no such exceptions; it was said "no carrying arms." I hoped this would be so enforced that no action would be necessary on my part. This was not the case; men did carry arms, as was shown by the fact that shots were fired about the camp. We had taken the arms from Ispahchee's party and the shots were fired by others. When it was known that a man had arms we took them, if we had to go to his house. About the matter of Judge Danly: it was reported to me last Saturday. I sent an officer out at once, but he had not returned when I left Monday morning.

CHECOTE. There is evidently, as the Colonel has just stated, a misunderstanding about the agreement entered into with General Forsythe. The idea I mean to convey and which I thought I was conveying through my interpreter—Mr. Callahan—was this, that Ispahchee's people should be returned to their homes disarmed; and as the Creeks had a law prohibiting the carrying of arms, I thought the enforcement of that was all that was necessary. I afterwards learned of the report that General Forsythe had made to the Department at Washington, and it seemed to me General Forsythe understood the matter just as I did. General Forsythe spoke of the returning of the people, and that the laws of the Creek Nation should be enforced, and the



enforcement insisted upon. Mr. Callahan, who interpreted the interview, could give his idea of what was said.

General FISK. Any misunderstanding between the chief and General Forsythe could not be discussed by us. Colonel Bates has undertaken to obey orders, and I think I can say for him that all such wrongs as you have mentioned shall be righted.

Mr. GRAYSON. I have a shotgun and a pistol at my house. Would he come and take them from me?

General FISK. I think not.

Colonel BATES. If he is wearing them around he is likely to lose them. I have been told of a "quiet citizen" who had been wearing arms; they were taken from his house, and he has again armed himself, and is riding about making threats against Ispahchee's people.

General FISK. Strange there had not been more of such things.

Colonel BATES. The best thing that could happen to the country would be to get rid of all these revolvers.

General FISK. In General Forsythe's agreement it was understood the laws were to be enforced?

Mr. GRAYSON. Yes.

General FISK. Has this been done? Has the Creek Government been strong enough to enforce its laws, to cause matters to quiet down, to bring order out of chaos?

CHECOTE. The Creek Nation is fully competent to enforce law and keep order within its own jurisdiction. But whenever there was any trouble they spoke of investigation, a commission, the Indian agent, &c., until the insurrection would grow out of our ability to manage while we waited for them to act.

General FISK. This statement came to us in Washington, that it was almost impossible to punish a criminal if he belonged to a certain secret society. If a member of the society were on the jury he would vote to acquit his fellow member, whether according to the evidence or not.

CHECOTE. That must be a mistake; I know of no such society. It has never come to my knowledge as an officer of the Government. I simply know the methods of our law. Criminals are brought before the court, they have counsel, and the case is tried just as it would be in the States.

General FISK. Among the complaints which reached us was one of this character. A chief of one of the bands of Light Horse, Freeman by name, killed a prisoner whom he had been trying to arrest after he had surrendered, and so many shots were fired that the prisoner was riddled with bullets, at least fifteen taking effect.

CHECOTE. Lieutenant Low investigated the affair and made a report. That is the substance of his report, but it is all a mistake, as I understand it. They report that they had a writ for one or two prisoners, and had reason to believe they were occupying a certain house; they went to the house just at daybreak; two persons, young men, broke out of the house and ran away; they would not halt when ordered to do so, but fired upon them; this fire was returned, killing one man and wounding another. When Lieutenant Low made an investigation of the matter and drew his conclusions, he reported the matter to Colonel Bates, and Colonel Bates reported it to me through the Indian agent. Colonel Bates afterwards came to my office and had a talk with me on the subject. From my conversation with Colonel Bates it was evident the people who reported the matter to Lieutenant Low knew very little about it. This individual who was killed and the other one who was wounded were Creek citizens, and if they were killed by the legitimate officers of the Creek Government there can be no question as to jurisdiction, but that it should be handled by Creek authorities. The Creek laws provide that if proper officers undertake to arrest a prisoner, and they do not halt, it is the duty of the officer to fire upon them.

General FISK. Has there been any complaint against this officer in your courts, or any investigation of the matter?

CHECOTE. The matter seems to be so well understood that the killing was done in accordance with our law that there has been no complaint nor investigation. In regard to secret organizations, the Creeks, like other people, have their political organizations and political parties, which are very much the same which you have and which you call the Republican and Democratic in the States; but in making such organizations they are not for the purpose of evading law. They are sworn to obey and stand by the constitution and laws of the country. The people who are to-day supporting the constitution may be said to be divided into three political parties, but no one of them has any purpose or design of evading the law.

General FISK. While I think of it, was the man killed by Freeman an Ispahchee man?

CHECOTE. I am not positive whether he was an Ispahchee man or not, because the Ispahchee men were not allowed to carry arms, and this man was armed.

General FISK. Now, Mr. Grayson, please tell us as concisely as possible of the imprisonment and death of Sleeping Rabbit, as that has come to us specially.

CHECOTE. We have said something in our written statement about the payment

made about that time, and about the conference held with Ispahchee and Hotulke Fixico to arrange peace. One of Ispahchee's excuses was that Sleeping Rabbit and another man were his secretaries of war, and as long as they were not present he could make no agreement. I urged the great necessity for peace, and represented that as Sleeping Rabbit and the others were away off in the Cherokee Nation or some other remote place, it was best not to wait for them when peace was so important, but he would agree to nothing. They returned to their camps, and as I understood addressed a letter to Sleeping Rabbit in the Cherokee Nation to come to the camp near Okmulkee. Sleeping Rabbit did not come. They sent word again, and he endeavored to come with a force of men, but could not cross the Arkansas River on account of high waters and hard winds. When he made the second attempt to cross there were men waiting here who arrested him.

General FISK. For what was he arrested?

CHECOTE. He was sent for by Ispahchee, who was a known enemy to the Government. They felt it was a duty to the country to intercept all such meetings. Officers of the Government were here to take all such prisoners, and they took him a prisoner to Okmulkee. General Porter brought him to my office and we had a talk. Sleeping Rabbit stated to me he had committed no offense and knew not why he had been arrested. I told him that it was known to me and to the authorities of the Government that Ispahchee had been writing letters and sending messages to him telling him to come over, and had said that he was his secretary of war, and our officers had taken him up for investigation. I said to him, "You say you are innocent; you know no reason why you should be arrested. If that is true you have no reason to fear investigation; all you have to do is to wait quietly." After this talk with Sleeping Rabbit I went to my home, which is a mile from my office, leaving him in charge of the guards. About midnight Sleeping Rabbit asked to go out. Three guards went with him. As they reached the door he suddenly drew it to, shutting the guards in, and then ran for his life, but becoming entangled in the lightning-rod, could not escape. He was not caught in the lightning-rod, but as the guard came out he found he had been tangled in the lightning-rod, but had just got loose and was running for his life. It was dark; the man would get away; he fired and killed him.

General FISK. Are there, against Ispahchee himself, in any of your courts, indictments charging him with violating laws?

CHECOTE. There is one indictment against him for having married a woman who was too nearly related to him, in violation of Creek law, and he was placed in custody for this crime, but about that time the term of office of the judge who was to try the case expired, and there was no course but to turn Ispahchee loose.

General FISK. Is there any other indictment against him for any other crime, or is that all?

CHECOTE. I have heard there is also an indictment against him for having killed the prisoner that others had captured; an indictment is pending for that crime. The woman whom he married, and whom according to that law he ought not to have married, is now dead, and according to the laws of the country no indictment is pending for that crime.

General FISK. Are there indictments pending against criminals who have gone to join him?

CHECOTE. Quite a number—I do not know how many—pend against people in that party for murder, participation in murder, for stealing, &c. This came from the fact that Ispahchee was occupying a corner of the nation where those who committed any crime against the Government could go and take refuge.

General FISK. Just as some of our folks go to Indian Territory. I notice your act of last October (read act from printed laws)—was that passed in reference to these troubles?

GRAYSON. Those were indictments pending against these people prior to the disturbances.

General FISK. Going back to Sleeping Rabbit, it came to us that he was what we call among white folks a medicine man; that is, one who could conjure to bring down rain, to invoke the blessing or wrath of the gods, &c. Do any of you know whether that was so?

CHECOTE. I never knew that such a man as Sleeping Rabbit lived; never heard of him until Ispahchee in that conference told me that he was his secretary of war and that he could do nothing without him. Some of our old-fashioned Indians do believe in such powers, and it is quite possible some might have heard him boast of them.

General FISK. Did any of these delegates know anything about that?

THOMAS ADAMS. I was well acquainted with him; he was my neighbor and I knew him from away back, but never heard that of him.

General FISK. There is no reason, then, to believe he had any such influence as that among his people?

THOMAS ADAMS. I do not know that he had any influence with any one on this par-



tiular account, but he was a great stickler for the old fashions of long ago. His one idea was that the Creeks should return to the customs of long ago.

General FISK. Has Ispahchee ever said to your chief or any of you that he preferred to go back to the old customs?

SILAS JEFFERSON. I have not heard him say positively that it was his desire to return to the customs of long ago, but I have heard him say that Tuckabache Harjo, the old gentleman with him, understood all the old treaties, and that the people ought to conform to the old customs and treaties, and talked in a way that showed he was in favor of such a return.

General FISK. In these interviews between Chief Checote and Ispahchee—and I understand they were quite lengthy—in regard to the difficulties and to peace, I wish the chief would state what Ispahchee complained of.

CHECOTE. In his interviews Ispahchee confined most of his talk to making inquiries of me. Some time previous seven men were killed in a scout, and Ispahchee asked me if now that blood had been spilled it did not do away with the constitution and Government of the Creek Nation. He said in the matter of this peace conference we have been talking about so long we had appointed five men to meet them, some colored men, some half-breeds—that is, people who know some English and can read—and some who have been North in the late war, and he did not like this. I said according to the last treaty we were all placed on an equality, and I did not consider whether they had been North or South, but simply appointed those I thought would be good men, without reference to previous condition. Hotulke Fixico, who was with him, made this talk. In the late treaty with the United States we sold one-half of our domain. The Government made a mis-survey and settled the Seminoles upon a part of our land. We had sold this country to the Government.

General FISK. Did they make complaint that there had been failure on the part of the Creek Government to enforce law or punish criminals, or that any of them had been oppressed?

CHECOTE. In the interviews not a syllable of that kind was uttered. This gentleman who complained of our having sold the Seminole country said that in the old country some of our people, General McIntosh and others, sold part of the Creek country. At that time there was a law which prescribed death as punishment. General McIntosh was executed under that law. He thought the law should now be carried out upon those who sold the Seminole land. I answered Hotulke Fixico, that since that time of the sale of lands and the assassination of McIntosh the Creeks had traded away vast tracts of their territory, but it had always been done by full consent of the people.

General FISK. Did he at this time say anything about dividing lands, that the loyal Creeks might have their portion?

CHECOTE. Nothing was said about it in that interview. I never heard of that until after he was taken a prisoner to Fort Gibson.

General FISK. Has Ispahchee been ambitious to hold office or obtain political preferment, or been disappointed in these respects?

CHECOTE. I do not know that he has ever made any effort to have himself elected since the time he quit the office to which he was elected.

General FISK. Can you tell what proportion of the votes would be cast by his party, should they vote in the coming election?

CHECOTE. About 300, I think.

General FISK. How many votes has the Creek Nation in all?

CHECOTE. About 2,000 exclusive of Ispahchee's people; perhaps 2,400 voters in all.

General FISK. Could any considerable number of these 300 be counted among your intelligent Creeks who can read and write?

CHECOTE. We do not know of any one among them who can write except one man named Low.

General FISK. Generally, then, they would be classed as ignorant.

GRAYSON. They would be called ignorant. That is the trouble.

General WHITTLESEY. It has been said that there are indictments pending against members for old debts, that is, old crimes; are these all in Ispahchee's party?

CHECOTE. I understand they are all in Ispahchee's party, and I gave a list to Colonel Bates. I have found to this time no one who commits depredation or violates the law but goes to Ispahchee.

General FISK. Is there anything we have not inquired into that you would like to speak of?

SILAS JEFFERSON spoke of an outlaw, Dick Glass, who was not even a Creek citizen, who had been all the while with Ispahchee, and was now said to be in his own neighborhood. He was afraid of him; would like something done about him.

TAYLOR POSTOAK, the second chief, spoke of having been the first man to go North, of coming back and living under the constitution, of his kind feelings towards his



brethren, his counsels to them to remain true to their Government, but their disregard of his advice.

CONETA MICCO spoke of the time when all the Creeks were friends and brothers; the war broke it up. He was one of the treaty-makers in '66, being second chief at that time. He gave a brief history of the troubles since. He closed by saying, "It is the desire of the people in this house and all representatives of the Creek Government that peace and prosperity should again prevail among our people."

General FISK. Let all the people say "Amen."

Commission adjourned at 4 o'clock to meet the next morning at 9.

Commission met Thursday morning at 9 o'clock. At half-past nine Ispahchee presented himself with Tuk-e-bach-che-Har-jo, his second chief, Hotulke Fixico, Gabriel Jimmison, David McQueen, Capt. Daniel Childers, Cor-wars-sar-die Fixico, Tul-mo-chus Harjo, Concharty Micco, Thlar-thlo Fixico, William McIntosh, Cho-wars-ti-ye Fixico, Far Emar-thlar, Micco Nupper, Eas-ho-yer-et, and John A. Myers.

ISPAHCHEE. I have heard that you are a commission appointed to investigate matters. I would like to hear your commission read.

Credentials read by General Fisk, who said, afterwards:

We are members of what is called the Peace Commission of the Government. It is our duty to find out what is best to be done, and what we recommend we believe will be done by the Government. We are very sorry that your people, with Checote and his people are not able to make a settlement among yourselves, for you ought to do that, if possible; and now we would like to suggest and advise that Ispahchee select four of his people, with himself, as a committee on your side, to have a conference with Checote, with four men he may select, from his side, and we will be present to advise and help all in our power. How does that suggestion meet with Ispahchee's views?

ISPAHCHEE. I leave it to the balance of the people, to my men. Whatever they will say I will go according to that.

General FISK. These men here are enough to vote on that, are they not?

ISPAHCHEE. They must speak for themselves.

General FISK. They all understand what I have said. Ask them what they think. I suppose Ispahchee's chief men are here with him this morning?

ISPAHCHEE. Yes, some are here and some are not. I think the others are on the way coming.

General FISK. There are enough here. It is simply to meet and talk over things and see if anything can be done.

HOTULKE FIXICO. I want the two parties to meet together; that can be done; it has been done, but nothing was ever made by it. We would rather state matters to you. After we have told our complaints to you we can meet and talk over matters.

General FISK. Very well; they can tell us all we want to hear, all they have to complain of, so we may tell the other party.

CHILDERS. Another thing they want to wait for is their clerk, their lawyer, William P. Ross, who will be here this afternoon.

ISPAHCHEE. We want to have a chance to make our complaint just as it was, inasmuch as the United States has sent a commission here.

General FISK. That is just what we want. We want to hear all your complaints, and after that what we would like is that afterwards four or five of your party and four or five of the other may settle this matter, so it may be said the Indians did it themselves; but if they do not do that, we will; it must be settled. We are ready to receive any further statement. This has been simply a suggestion, so that you might be thinking up what to do on the subject. Now, clearly, it is best for the people to settle this for themselves, if that can be done; if not, we shall settle it.

ISPAHCHEE presented his written statement.

General FISK. We will read this, and afterwards hear what more you have to put in.

ISPAHCHEE. That man sitting over there (pointing to Agent Tufts) is supposed to be our agent. He knows about our troubles; he has tried to settle matters. I supposed we were to talk with you alone. We would like to have him leave, and that we may be alone with you.

General FISK. It would hardly be proper for us to exclude the man whose authority goes back of ours. Colonel Tufts is here with power from the Government. We have had to learn many things from him about you and your troubles. You are wrong in saying he is not your friend. We are all friends of all the Indians; we know no party or faction; we are all friends.

Colonel TUFTS. I had rather be out than here, and shall be glad to be excused.

General FISK. The agent says he would rather go.

ISPAHCHEE. I do not say the agent is not a friend to me, but we have had talks with each other, and I may have occasion to say things about him he might not like to hear.

General FISK. The agent takes no exception to this.

WILLIAM MCINTOSH. We only wish to do as the Commission thinks best.

Mr. HODGE, who had been appointed by the Commission as interpreter, here appeared, and was promptly objected to.

General FISK. We must have our own interpreter; he will say nothing anywhere else of what he hears here.

ISPARHECHEE. I know Hodge well, I have known him ever since he was a little boy, but he turned from me to go to Checote and he is not with me since.

General FISK. That makes no difference to him as interpreter. Remember that whatever complaints you make will be told to them by me, and all they say to me will be told by me to you. We do not care where he was, whether fighting for Jefferson Davis or for us; we only want to know the trouble now. If you were oppressed, wronged, because you were in the Union Army, we want to know it. If any were persecuted for being in the confederate army, we want to know it. All we want to know is the present trouble and how to settle it.

ISPARHECHEE here presented his discharge from the Army as sergeant First Infantry, Indian Home Guards.

General Fisk. Where was Isparhechee from April, 1861, to September, 1863, the date of his enlistment in the Federal Army?

ISPARHECHEE. About that time the people were divided; they stopped a great many of us and compelled us to be soldiers.

General FISK. We do not regard it as anything against him that he went into the confederacy.

General FISK suggested that the written statement, which had been presented without signature, be signed, and accordingly those present affixed their signatures. The paper is as follows:

FORT GIBSON, IND. T.

To the Hon. SECRETARY OF WAR.

*Washington, D. C. :*

(Through commanding officer, Fort Gibson, Ind. T.)

SIR: We, the undersigned, representatives of certain citizens of the Creek Nation, known as the "loyal" or Is-par-he-chee party, having learned that the War Department of the United States had in charge the investigation of the late troubles between us and the Checote party of the Creek Nation, respectfully petition you to read the following statement of our troubles, &c., viz:

We had kept our treaty, made with the United States before the late rebellion up to the commencement of said war. We then took up arms and fought for the United States during her struggle with the confederacy.

After this the United States took from us one-half of our land and made with us the treaty of 1866.

We were then told by the United States to occupy our land, educate our children, and live according to our own laws.

This we understood to mean the laws we had lived under before the commencement of the rebellion; but after we had returned home the half-breeds made a constitution and written laws which the full-blooded Indians could not understand.

We also were told by the United States that our land was small in extent and that we must hold on to it for ourselves and children, and that this was caused by one-half of our land being taken from us on account of some Creek Indians joining the confederacy.

After the Seminole Indians had for some time occupied the strip on which they now reside it was discovered that an error had been made in surveying said strip, and that part of the Creek country was included in this strip.

The Seminoles who occupied this part of the Creek country wanted the Creek Indians to pay them for their improvements before they would release the land to the lawful owners. This was refused, and delegates were sent to Washington, and the United States finally agreed to buy this land, and gave it to the Seminoles.

This sale was effected through the half-breeds, and not by consent of the full-blooded Creeks, the latter being willing to allow the Seminoles to occupy the land, knowing that they would remove as soon as timber became scarce, and then the land would revert to the Creek Nation and could be occupied by its citizens.

We now claim that the half-breeds violated the treaty by selling land to the United States for the use of the Seminoles.

Our representatives in the council of the Creek Nation at one time agreed that no land was to be sold, and we thought that this agreement and decision was final, but the half-breeds forced the sale of the land in 1882.

On April 22, 1882, we, the loyal party, met at New Yorker Square, and agreed to allow the land to remain as it was, to be occupied by the Seminoles, but not to be sold, and agreed to sign a petition to this effect, and also to employ an attorney to defend our case.

The half-breeds met at Okmulgee, and there passed an act for the issue of warrants,



the face value of which was to be \$4. These were issued, and were taken around to the people; some refused to take them, and were told that they were rebelling against the Government and that they would be tried in court for so doing.

This method was used to force all into an agreement for the sale of above-mentioned strip of Creek land situated in the Seminole strip, and as an acknowledgment of their having received their share of the proceeds.

Hotulke Fixico, one of our representative men had just returned from Washington at this time, and the authorities of the Creek Government claim that he caused the people to refuse these warrants.

In July, 1882, finding that the sale of our land was a matter of fact, some half dozen men of our party went to the United States Indian agent, and requested that the money be held at Washington, and not paid out until the people had become settled and peaceable, and then it be paid to them, and they would take the money, but did not want to take the warrants as issued by the Creek authorities.

The agent told Ispahchee to go home and secure the signature of those wishing the above, and send the list to him, and he would see what could be done. He allowed Ispahchee ten days to obtain this list.

Before this time two men, while traveling to Eufaula after some money, were chased by another, who claimed to be a captain of the Light Horse, but who had *not* been lawfully appointed as such, and who wished to disarm them. He was informed by them that he had no authority to take away their pistols, as they were allowed by law to be armed while traveling, and they were violating no law.

After their return one of these men went with Ispahchee to make his report to the United States Indian agent, and, after having a talk with the United States agent, they all returned home, agreeing to meet as early as possible at Ispahchee's place. Therefore, they met at said place, a number of Creek citizens in council getting up the petition to be signed and sent to United States Indian Agent Tufts, as he had told them to do. While so doing some of the Light Horse rode down and took away from the people some of their arms, and also arrested this man, who had returned as mentioned above.

This, with the other grievances mentioned, caused these people to think that they were imposed on by the Checote party, as the Light Horse were officers appointed by that party.

These Light Horsemen consisted of a so-called captain, by name Jim Kanard, who made the arrest and turned the prisoner over to so-called Captain Sam Scott, who had no right to act as such, because he was not lawfully an officer of the Creek Government, and a private named Joe Barnett.

These men were asked to release the prisoner they had taken, as he had violated no laws of the Creek Government and committed no crimes.

This so-called Captain Scott, with a pistol in each hand, told the people assembled that he had "heard they intended to release the prisoner, and that he did not want to hear such talk"; then fired both pistols at the crowd and hit one on the cartridge which was in his pistol belt, throwing him from his horse.

This caused such an excitement that others present commenced firing, during which the said Captain Scott was killed.

His assistant, Private Joe Barnett, was told not to fire, that he would not be interfered with, and all that was desired was the releasing of the prisoner, as he had committed no crime; but he commenced firing and was killed.

This man, Joe Barnett, was a desperate character, and had run away to the West, after killing a Cherokee Indian, and was afterwards made a light-horseman, instead of being turned over to the Cherokee authorities as requested. He was neither capable nor fit to hold any office whatever.

After the killing of these light-horsemen, the Checotee party called on people and raised an army. We were told that it was for the purpose of killing some 100 or more of us. Therefore we sent notice to the United States Indian agent. We were further informed that Checotee's men were at Okmulgee, and would march on Ispahchee's in the morning. Ispahchee determined to go and see the agent, and started that night, reaching Muskogee next morning. He found the agent, and was told by him that we should go to our homes, and that the only ones Checotee wanted were those men who had killed the two members of the light-horse. We did not think that this army was necessary for that purpose, as the light-horse were capable of arresting those parties. Nevertheless, we went to our homes, but did not receive any protection. On the contrary, many of us were driven from home by parties of Checotee's men.

David McQueen went home, and was informed by reliable authority that some fifty men were armed and after him. He, afraid of being murdered, slept in the brush and hid himself, until finally he went to the Seminole Nation, where he remained for many months.

Robert Grayson, with about from fifteen to twenty others, were arrested and taken before Judge Reed, accused of *violating the law*, but no *act or crimes* specified. The judge picked a jury of twelve Checotee men, and finally sentenced ten of these prison-



ers to receive one hundred (100) lashes each. The remainder were promised that they would be left off if they appeared as witnesses, which they did.

Grayson does not yet know for what act or crime he received this punishment, and states that he committed none.

This great violation of law was committed in but one district. In others men were arrested, but again released. Those who thus suffered were nearly all colored citizens of the Creek Nation.

At a settlement known as Greenleaf some 200 of Checotee's men committed many outrages, viz: A young man with two others, while looking for some ponies belonging to him, were struck with pistols and shot at by this crowd, some 50 or 60 shots being fired, one striking this young man in the foot, causing him to fall down, this was stopped by some one in Checotee's party telling them that they had no law for acting thus. About 2 miles further on this same party shot an Indian through the back without any cause or provocation whatever.

Again, this party approached another man's house, firing in and around it, causing the owner to run away from home and hide in the brush. This party then chased several young men into the brush and fields, firing upon them while they ran. One young man, in self-defense, fired while lying down, and killed one of Checotee's party. He was then killed by Checotee's men. After this these Checotee men collected all the clothing of men and women, also bed-clothing, which they could get and take with them. They also disarmed the people and carried away their arms.

These armed parties were found in all parts of the nation, and were allowed by authorities of the judges of the different districts who had formed some agreements with each other for the purpose of allowing this to go on. All this was approved by Chicotee.

Complaints were made to Chicotee about the taking of arms, and he referred the parties to these judges.

Hotulkee Fixico, a resident of Greenleaf, Creek Nation, finding matters as just described, visited Isparhechee's house and found some 50 men guarding his place, but succeeded in seeing Isparhechee. He then went to Muskogee to find United States Indian Agent Tufts, but who was absent at Fort Smith. He then visited Fort Gibson, Ind. T., and called on the commanding officer, desiring him to give them protection in their homes. Finding that the commanding officer had no authority, he found Agent Tufts, to whom he explained matters, as related above, but received no satisfaction.

He then started for Washington, but only reached Saint Louis, when he became suddenly ill and unable to proceed farther. From here he wrote to the Commissioner of Indian Affairs, who informed him his agent would attend to the matter and stop all outrages. This letter was dated September 14, 1882. While in Saint Louis he learned that two men were taken prisoners and compelled to take the oath of allegiance, and on September 4, 1882, while so doing were shot down.

He then went to Greenleaf, Creek Nation, and wrote to Agent Tufts, September 21, 1882, and received from him an answer dated October 20, 1882, informing him of an act of Creek council pardoning all who had taken part in certain troubles and further advising him to go home. He with the rest of his people in Cherokee Nation, considered this act of council a trap for the purpose of capturing the loyal men, as they in reality had caused no trouble, all the trouble being caused by Checotee's men riding the country in armed bands, frightening the people from their homes, some 200 going to Seminole Nation, 200 to 300 to Cherokee Nation, others to the Chicksaw country, and still others to the States.

These people had been so maltreated and abused that they feared further treachery on the part of the Checotee party, and did not return to their homes, as Checotee still had these armed bodies throughout the country. Those in the Cherokee and Seminole Nations finally agreed to go to Okmulgee and there attempt to have amicable settlement with Checotee and the leading men of his party. Those from Seminole Nation, while on road to Okmulgee, were attacked by some 400 men in arms, and a fight took place which lasted about one-half hour, after which these people again returned to the Seminole Nation.

This conflict took place on December 24, 1882. This was the first time during the year 1882 that the loyal party had made any resistance in a body against Checotee's men, and then they were forced to defend themselves as best they knew how, the Checotee men being the attacking party and firing the first shot.

On December 25, 1882, Agent Tufts arrived at the camps of these people, who had gone to the Sac and Fox Reservations, and they understood from him that he had been waiting for a fight to take place and then he would settle the difficulty, and inquired if they wished the United States Government to settle it, and they informed him that they wished to settle it according to their old custom of calling in the chiefs, from other nations to act as arbitrators between the two factions. This he seemed to be fully satisfied with. He then told them to go home and lay down their arms and he would have Checotee's men do the same. They attempted to act on this advice, but learned that Checotee's men had not been disarmed, and they were afraid to go to their homes and be separated from each other. On December 23, 1882, the party in the

Cherokee Nation left Greenleaf, and while crossing the Arkansas River they received a letter from the second chief of the Cherokee Nation wishing them to stop until he arrived. This they did. He and Sleeping Rabbit had a talk, and he told Sleeping Rabbit that he was going to take the matter in hand, and was going to Checotee to try and get him to lay down their arms, and if Checotee would not do this, he would take his men and go over and settle it.

The agent then wrote for these people to come and see him at his office, which they did. He then told them he had seen their people out west, and said Quekeebachee, Haijo and his men had made an agreement of selecting 5 men and that these with 5 of Checotee's men were to come to some agreement, and asked Sleeping Rabbit if he was willing to do the same. Sleeping Rabbit informed him that he wished his party to get together to consult their wishes.

Agent Tufts then told them they could meet at New Yorker Square and go into council with the others and select these five men to represent them. They said all they wanted was to be let alone, that they would harm no one while going to this place. Agent Tufts said that was all right, and that Checotee's men had laid down their arms and gone home. They then asked that an Indian policeman be sent with them for protection, but were denied this request until Captain Childers volunteered to go with them.

Agent Tufts also informed them that Checotee's men had acted scandalously, that they had shot down cattle, burned down houses and cribs filled with corn. He told them when they arrived at New Yorker Square that they should pick five men and also send men to estimate the amount of damages done, and when this was done to send the five men with the list of damages to his office.

When about 8 miles from the agency (Muskogee) they learned that 40 men had been picked in each district and were ordered to assemble at Okmulgee in one large body. They then sent back to Agent Tufts and he told them to go on; he then went to Okmulgee himself.

While assembled at New Yorker Square waiting for the loyal party from the west, they were visited by Agent Tufts and requested them to come to Okmulgee to get their share of the orphan claims which he was then paying out. They went to Okmulgee and while there, Isparhechee with Hotul Fixico had a talk with Checotee and Hotulkee Emarthla about their troubles. They found they could not agree on any point. They also learned that the agent intended that the chiefs of the four remaining civilized Indian nations were to settle the matter; as these chiefs were half-breeds they had great doubts as to receiving justice from them.

Agent Tufts had told them to take their time in selecting these five men and in obtaining the amount of damages done by the other party, but after Creek orphan payment he told them that they had had plenty of time, and if the party from the west would not come in, for them to select five men and make peace for themselves, and that the others would probably be arrested by the United States Government and turned over to Checotee's party. This appeared to us as acting in a treacherous manner towards some of our party and we were not able to decide what to do.

Then Agent Tufts made a speech to the Checotee party and they immediately commenced collecting and forming an army.

We, not wishing to cause bloodshed, ran away to Sac and Fox country and then to the Wichita country. While there we learned that Checotee had armed bodies of men guarding the western boundary of Creek country, and we were told that the United States soldiers were coming after us, and that we were to be delivered to Checotee's party by them. Seeing the same published in a newspaper we became afraid, and when the soldiers arrived we feared that we were to be dealt with treacherously, and made the resistance we did on this account. One of our principal reasons for not wishing to remain associated with the Checotee party, is that one of our principal men, known as Sleeping Rabbit, was with a number of other Creeks taken prisoner at Muskogee and confined at Okmulgee. About February, 1883, while here as a prisoner, Sleeping Rabbit was induced to leave the building in which he was confined, by Dave Sizemore, a member of the Creek council. This man, after inducing Sleeping Rabbit from the sentinel placed in charge of the prisoners, deliberately murdered him, about March 3, 1883, and has not yet been arrested or tried for this grave offense, that of taking a prisoner from a sentinel and then shooting him.

Lochar Harjo was elected principal chief of the Creek Nation in 1875. He was driven from office by means of a fraud, called a trial by impeachment, some trivial charge being brought against him.

This was done by the half-breeds, who had a majority in council, and who by this trick placed their representative in power.

We feel that our rights and choice at elections are not respected. When we have a majority we are counted out on account of some quibble in the election laws; so that elections are mere farces, and we have little or no representation in our national council.

From this fact, we think that we may be treated as treacherously as Sleeping Rabbit, who was known as a peaceable, inoffensive man.



## THE WISHES OF THE LOYAL PEOPLE.

We desire to be separated from the Checotee party, by dividing our land by a line running east and west, they to be on the south side of the line and we on the north side, and we to have our own chief and our own laws and regulations. Also we desire to have an agent of our own similar to the agent of the Sac and Fox and other tribes, in order that we can live in peace and have justice. Our annuities also to be divided or be set aside for us loyal people respectively.

In the above statement we have attempted to state our side of the affair and to show why we acted in the manner we have.

Besides the outrages committed on us as stated above, which we can prove by witnesses when called upon, we also claim, as shown above, that some of our people have been deliberately murdered in cold blood, others punished without committing any crime, others were forced from their homes, also our cattle have been driven away and killed, our homes burned down and farms destroyed during our absence. In addition, we think that the Checotee party while in power have not appropriated our moneys wisely and have not given us what is due us. We have not been allowed to assemble together in peaceable bodies even after getting the permission of the United States Indian agent to do so. We also claim that agent Tufts has not treated all alike fairly and just. He made no attempts to protect us in our homes, after being applied to for protection.

Finally, he did not act towards us as he promised, namely, in giving us the time necessary to select five men.

The Checotee party ran on some of Isparhechee's party, about seven men, on Pecan Creek, at Hunter Graysons, and fired on them, right there in the yard among the women and children, and there they had a little fight, between them, but finding that they was about to be surrounded they broke and run, and they killed a young man by the name of Sam Easy, who was perfectly innocent, and they kil ed his horse, also killed a dog that was following, besides, shot a horse which was on the prairie. This was about the 22d day December, 1882, in the morning. It was about 30 of Checotee's men came up first, also opened up the first fire, and after the fighting took place they was still coming. We guess it was about 150, and it was reported that it was that number, under command of Jim Larny and Willie Lerblanch, in company with Judge Henry Reed.

MUSKOGEE, IND. T., August 8, 1883.

About 1870, Cart-cho-shee and Samuel Checotee ran for chief. Cart-cho-chee gained the majority in voting on the part of the loyal people, but the Checotee party, casting out a great many votes of the loyal Creeks, gave the election to Checotee by the aid of Major Lyons, United States Indian agent, who was acting as chairman during that time. Then they raised a dispute between the two parties, and to scare them out of it the Checotee party raised armies with about one thousand men and the loyal Creeks removed down here at the Creek Agency, and the Checotee party followed on down, but it was prevented before they reached the camp of the loyal people, by the loyal people applying to (General Grierson) the commanding officer at Fort Gibson, and he met Checotee and his party on the way and told them to not fight till an investigation could be made, therefore there was men sent from Washington to investigate the matters, namely, Superintendent Hoag and a Superintendent Canol. This was in the year 1872, and Superintendent Hoag said that we had gained the votes but we was defrauded out of it, and therefore he told us to hold on to our friends till next election and he said that, he was satisfied that the Government will see that we have a fair election; therefore when the time was drawing near Major Ingals issued papers that it must be a fair election, therefore we ran Lochar Harjo, and he gained the votes and served one year; at the end of that time he was impeached, but the cause of his impeachment (or the charges) never was known up to this time.

ESEPA-HEO-EU-MEKON.

ESETE-CKA-SAPO-JAUR.

TUK-KEE-BACH-CHEE-HARJO, his X mark, *Second Chief.*

HOTUL-K-FEKSko.

GABREL JIMMISON, his X mark.

DAVID MCQUEEN, his X mark.

CAPT. DANIEL CHILDERS, his X mark.

COR-WARS-SAR-DIE FIXICO, his X mark.

TUL-MO-CHUS HARGO, his X mark.

CON-CHART-TY MICCO, his X mark.

THLAR-THLO FIXICO, his X mark.

WM. MCINTOSH, his X mark.

CHO-WARS-TI-YEE FIXICO, his X mark.

FAR-E. MAR-THLAR, his X mark

MICCO NUPPER, his X mark.

GAS-HO-YER-ET.

JOHN A. MYERS.

## RESOLUTIONS OF THE LOYAL CREEKS.

## CREEK NATION, INDIAN TERRITORY.

July 16, 1883.

A national Delegate Convention of the loyal Creeks and Freedmen of the Muskogee Nation, in convention assembled, do adopt the following resolutions:

1. *Resolved*, That we respectfully ask the Government of the United States to maintain Army occupation and Army laws over the Muskogee Nation.

2. *Resolved*, That we respectfully ask the Congress of the United States to divide the Muskogee Nation by a line running east and west, that the contending parties may have each their own land, and manage their own affairs.

3. *Resolved*, That we, the Northern Creeks, have elected our chiefs and organized our form of government, and wish to remain under the laws and regulations of the Army.

4. *Resolved*, That we take no action nor part in the conventions called at Okmulgee, to be held at Okmulgee July 26 and 27, 1883, as those conventions are for the Southern Creeks, and our party will not be interested in it.

5. *Resolved*, That after our land is set apart to us, and a full settlement made of the affairs of the Creek Nation between the two parties, that we then govern ourselves to strict conformity with Creek treaties between the United States and other nations, that we may have peace and prosperity.

The leading men of each town:

FUS-HUT-CHEE-CHUP-KO, of Tokkebachee.

ES-POK-KEE, of Corseata.

CHO-WARSTIE FIXICO, of Arbeak.

WATK FIXICO, of Assalarnaba.

TUL-MAR-CHUS HARGO, of Thlarthiagulgar.

WALK FIXICO, of Kiligee.

YOR-TEAKER, of Thle-war-lee.

CONCHARTIE MICCO, of New Yorker.

COR-BIT-CHAR MICCO, of Tulsa.

TUL-MAR-CHUS MICCO, of Arkfuskee.

THLARTHLO YOHOLA, of Arbekkochee.

AR-CHO-LARK HARGO, of Wewaka.

OK-LESER HARGO, of Tuskekee.

NO-KAS FIXICO, of Tul-war-thlosko.

CHO-WARSTIE EMARTLE, of Alabama.

FIXSEKKO HARGO, of Tul-lor-deakee.

MICCO NUPPO, of Cowans-sardie.

GEORGE HICREE, of Tokporfkee.

ISOM JIMISON, of Arkansas.

ROBERT GRAYSON, of Northfork.

MANUEL WORREK, of Cur-nadian.

TUL WAR MICCOCHIE, of Ocheyar-pofer.

HO-TAL-KEE FIXICO, *Chairman of the Convention.*

ISPARHECHEE, *Chief of the Loyal Creeks.*

TAK-KE-BACHEE HARGO, *Second Chief.*

JOHN A. MYERS, *Clerk.*

*To the honorable Commission:*

We, the Northern Creeks, wish to file before the honorable Commission a brief of charges and complaints.

1. We complain of having several hundred of our people exiled in other nations since the late war, because they supported the United States Government.

2. We charge the so-called Creek Government with embezzlement and misappropriation of our moneys.

3. We charge them with unlawfully flooding a ruinous debt upon the nation.

4. The murdering of our people by assassination, and driving our women and children from their homes in the dead of winter to perish with the cold.

5. Burning our corn-cribs of corn, and our houses, and driving off our cattle, taking our horses, and killing our hogs, robbing our women of their money, and the destroying of all we had.

6. We also complain of United States Agent Tufts, for misadvice given us and for not investigating the existing troubles when he was called on for that purpose; he promised us protection, which promise he would not keep, but issued his order of extermination by ordering his Indian police to prevent any arms from coming to us, and at the same time aiding and abetting our enemies in getting the best guns, so they could kill us without any danger to themselves.

We, the undersigned, citizens of the Cherokee Nation, hereby certify that we have known "Sleeping Rabbit," deceased, by character for a number of years; that he



was regarded by the community in which he lived, and so far as he was known by his dealings, with great respect by all classes of residents and citizens as a sensible, perfectly honest, and honorable full-blood Indian of what is termed "the old time."

Though uneducated in the ordinary meaning, he was considered an expert in certain diseases difficult to cure, and did perform unexpected cures of cases considered desperate, which fact made him noted and attracted general attention and remark to and concerning him, in his favor. While leading or acting chief of the Creeks living in the neighborhood, his influence, as well as example, was known and confided in, to be exercised for the good of them and the friends they had chosen to live with, according to the customs they had been educated by their fathers to observe.

In witness whereof we hereunto set our names, or authorize our names to be written, in this the month of June, A. D. 1883.

J. L. SPRINGSTON.  
W. P. BOUDINOT.  
DAN'L H. ROSS.  
E. C. BOUDINOT, JR.  
WM. T. EVREL.  
LACY HAWKINS.  
RABBIT BUNCH

Some time in February, 1883, we drove in nine head of cows of Tulmarsee, of Artersee Town, and killed them for beeves; two steers of Dick Bruner; four head of barrows, but the owner was not known who they was belong to. Got two load of corn out of Jim Larney's field; two beeves from F. B. Sevas, which his wife gave us herself for a accommodation.

Submitted by Spaidra, as schedule of supplies taken by him from certain Creeks in February, 1883.

ISPARHECHEE presented a printed copy of resolutions, which were read by General Fisk and filed as a part of their statement.

Objection was made by Wm. McIntosh to that part—resolution 1st—which relates to the occupancy by military. They did not wish to be permanently under military control, but that the military should remain for their protection only while troubles lasted.

General FISK. It is right we should state right here, that there can be no mistake about it, that Congress will never agree to divide the Creek country. We will never recommend anything of the kind. It will never be done except at the request of the whole people. The treaty of 1866 forbids it; it cannot be done. The law is against military occupation of an Indian country like this. The Army is simply here temporarily to keep you people from cutting each other's throats. Under the treaties, under the laws it would be impossible to set apart your land as you ask in this last resolution. It cannot be done, and of course things that cannot be done it is not worth while for us to discuss for a moment. The Army is here under the article of the treaty, which I will read, to protect the Creeks from domestic strife and to keep the peace, that is all.

ISPARHECHEE. I believe that is all true according to the treaty, but we have tried this thing for some time. We see we cannot save our lives and raise our children as they should be raised, so we are obliged to do something to try to raise our children as they ought to be raised. (Here Isparhechee called upon Hodge to interpret for him.) The statement you made about the treaty is correct. We have tried to live under this treaty, but have never been safe nor our women and children. There has always been turmoil and confusion; we must have something else. According to treaty the land belongs to all the people, but some of them go to work and sell some of the land. We think the Government was wrong to buy it without our consent. That is why we ask a division of the land, so it may not be sold from us. After Oktar-hars Harjo made the last treaty with the Government, in 1866, is there in any treaty any place where the Government can buy any more land after that was bought? It seems to us like this: Here is a woman who has two children in one house; if they all the time fight and make trouble she will bump their heads together and make them behave.

General FISK. The mother never puts one of the children clear out of the house; she spansks it and makes them live together.

ISPARHECHEE. Where there are two women in one house, both having children and they fight, they finally agree that one of them shall move out so that the other may live in peace.

General FISK. What land does he mean has been sold?

ISPARHECHEE. Lands the Government lately bought.

General FISK. Have the Creeks received pay for it.

ISPARHECHEE. Perhaps they have. They have had me running about so I could not find out.

Isparhechee presents a letter from the Indian Office to W. W. Wilshire, which is read aloud by General Fisk and returned to Isparhechee.

At General Fisk's request, Mr. Hodge states that the Creeks received \$175,000 in payment for Seminole lands, that a per capita payment was made with a portion of it and the remainder used in paying debts and building schools.

WILLIAM MCINTOSH. The trouble is that our party claims that the Creek Nation owes no debt. The debts were made by following us with arms. The traders were paid, but none of our party were paid.

General FISK. The Creek Government must be sustained so far as the Government has any power. The United States has to stand by the Government. If this Government is oppressive, the United States is a good mother, the President is a good father and inquires into this. They would not recognize any rebellion. We as a commission cannot recognize you as a loyal Creek party; all we can do is to hear if you have been oppressed. We want all these people to understand just exactly what we say. We tell you nothing except what the laws provide for and what is right to do. Therefore the suggestions we made that the committee from your side meet with the committee from the other people, we to sit with them; you, Mr. Low, as their interpreter, Grayson as interpreter for the others, Hodge as our interpreter, and between all we can understand. It is so much better to settle all this between yourselves, then people may see the Indians can arrange it for themselves. We shall settle it if you do not. Now you, Spahecha, come back after dinner bringing Tak-ka-bachee, Harjo, Hotulkee, Fixico, Conchartie, Mekko, and David McQueen, and I will notify chief Checotee to bring four of his men and see what comes out of it. I shall keep you all good natured. We know that wrongs have been committed on both sides, very serious ones, we need no proof of that. Does the suggestion please you?

ISPARHECHEE. Put this man (William McIntosh) on.

General FISK. Yes, put him on too.

ISPARHECHEE. I want my attorney too.

General FISK. We shall allow no attorney to the other party. They have one here, but we shall not allow him to come. This will be simply a talk.

Isparhechee presents letter signed by Cherokees in regard to character of Sleeping Rabbit.

General FISK. We have heard that Sleeping Rabbit was one of your best men; we feel very badly about his death; Colonel Checotee tells me he feels badly too. This is one of those things we all regret.

ISPARHECHEE. The first resolution in our printed statement is too broad. It would seem to call for permanent military occupation of our country. That we did not intend; we only meant to say we wanted the Army to remain here until the cessation of the troubles.

A paper was here presented by Isparhechee; read by General Fisk.

The statement presented by Chief Checotee and his committee was read by General Fisk and interpreted by Mr. Hodge.

WILLIAM MCINTOSH. They must have had a lawyer in preparing that.

General FISK. It was prepared by their own men. They had a lawyer, but he did not help.

Commission met at 1 o'clock. At half past one Chief Checote, Post oak Taylor, Leagus Perryman, Koweta Mekko, G. W. Grayson, and P. Porter.

General Fisk read the communication from Isparhechee and his men arraigning the Creek Government. It was interpreted by D. M. Hodge. Also, the complaint sent up to the War Department.

General FISK. Gentlemen, you all understand the need of this meeting. It has been assented to by both parties that you select a committee and sit down and kindly talk over the difficulties out of which have grown these great troubles. This Commission, General Whittlesey and myself, sitting as a peace commission, are sent by the President of the United States and Secretary of the Interior to help you settle this, so that hereafter you may remain in peace among yourselves and have no further trouble. We shall be very glad to telegraph the President that the Creeks were able to adjust their own difficulties, and that we had little to do, but kindly advised and helped both parties to come together. Now, then, we desire to be useful to both these parties as far as possible; we want you to talk about these troubles in the kindest possible manner, not as enemies, but friends and members of the Creek Nation, and desirous of doing all you can to prevent further trouble. Talk in your own language, or as you please, calling upon us for any help at any time. We all think it is proper that, in view of the chief's relations to his people, he should open the conference by saying whatever he thinks is proper to his people.

KOWETA MEKKO. We are very glad for the privilege of meeting our brothers again. We have not before met them for quite a while, and have come here to talk for peace; not to quarrel, but to talk for peace. We have come together to arrive, if possible, at



some condition of peace; that being the case, it is hardly possible we cannot come to words of peace.

General Fisk. It is eminently proper all that feeling should be kept down. Let us get the best thoughts only in our minds, and try to do what is right in the sight of God.

The two committees then continued to discuss matters between themselves in their own language until nearly 6 o'clock, when the Commission adjourned to meet again at 9 o'clock Friday morning.

FRIDAY, *August 10*.—Commission met at 9 o'clock, and awaited the coming of the two committees. The representatives of the Creek Government were present, but, Ispahchee and the members of his committee not appearing, the Commission adjourned to meet at 1 o'clock.

Commission met at 1 o'clock, the two committees both being present; also William P. Ross, attorney for Ispahchee's party.

Ispahchee presented a written statement of the terms upon which he and his followers would make peace. This statement was read by Mr. Ross, and interpreted by Mr. Hodge, after which Chief Checote and his committee withdrew to consider the terms therein proposed. After some time spent in consultation, the chief and his committee returned and presented in writing their acceptance of a portion and rejection of the remainder of the terms submitted by Ispahchee.

Both statements were then read, clause by clause, and discussed by members of the two committees. Wherean agreement seemed improbable, suggestions were made by the Commission, which were in each case favorably received and adopted. At half past five, an agreement having been concurred in by both committees, the Commission adjourned to meet at 8 o'clock in the Methodist church.

Commission met at 8 o'clock, a large audience being present. Rev. Mr. Brewer opened the meeting with prayer. In order that all might be satisfied that the three copies of the agreement corresponded exactly, General Fisk read aloud from one copy, William P. Ross examining the second on behalf of Ispahchee, and L. C. Perryman the third on behalf of Checote. The copies corresponded perfectly. The agreement was then read by General Fisk, and interpreted by Mr. Hodge, in order that all present might thoroughly understand it before signatures should be affixed. It was then signed by all the members of both complete committees except one of Spahchea's men, Gabriel Jimmison, a colored man, who was reported to have gone home. After being duly witnessed the agreement was approved by the Commission:

Conditions upon which the difficulties growing out of the late disturbances in the Creek Nation shall be adjusted, it being understood and agreed upon by the parties hereto that they will personally and officially use their best endeavor to secure such legislation by the National Council as is recommended in the following proposition:

1. We recognize the binding force of existing treaties between the United States and the Creek Nation, and declare our earnest desire to preserve the integrity of the Creek Nation, and to re-establish and maintain harmony among the Creek people.

2. We recognize the constitution of the Creek Nation, but desire that the council which shall meet after the pending election, and composed of the members then chosen, shall so amend it by reducing the present representation and other measures of reform as shall reduce to a reasonable sum the expense of the Government of the Creek Nation.

3. We agree that a full and unconditional amnesty and pardon shall be granted for all alleged criminal offenses, political or otherwise, committed prior to the present date, as provided by the act of the National Council of October 16, 1882, it being understood and agreed upon that should there be any dispute as to whether any offense charged against any person is such an one as has grown out of the late trouble in the Nation, then in such case the facts shall be submitted to the Indian agent, whose decision shall be final.

4. It is recommended that the Creek authorities provide, either to abolish or for a careful reorganization of the Light Horse, by dismissal of officers and privates who have used oppressive violence in executing the law, and that vacancies be filled by good men who will firmly but cautiously exercise their authority.

5. That the Creek National Council should appoint a commission of able, faithful, and impartial men, representing both parties, to whom shall be referred, with power to audit and recommend payment thereof, the claims of parties whose property has been unlawfully seized and destroyed during the late disturbance.

6. That all parties participate in the approaching election, and use every effort to secure a full, free vote and a fair count, and then accept cheerfully the result and submit to the will of the majority.

7. That the United States troops within the Creek country be stationed in one camp at Okmulgee to maintain peace and assist the civil officers in the enforcement of law and order during such period as the colonel commanding and the Indian agent may deem such military occupancy necessary.

In witness whereof the parties to these presents have hereunto set their hands and seals this tenth day of August, 1883.

SAML. CHECOTE.

P. O. TAYLOR, his X mark.

CONETA FUSTENNGGE, his X mark.

CONETA MEICO.

SILAS JEFFERSON, his X mark.

G. W. STEDHAM.

H. C. REED.

THOMAS ADAMS.

L. C. BENJIMAN.

J. W. PERRYMAN.

SAML. W. BROWN.

PLEASANT PORTER.

G. W. GRAYSON.

JAMES LARNEY.

ESEPO HEO.

Witnesses:

N. B. MOORE.

T. W. PERRYMAN.

WILL. P. ROSS.

R. B. HARRIS.

SAMUEL H. LOWE.

D. M. HODGE,

*Interpreters.*

TUCKA VATCHE HARJO, his X mark.

HOTOLK F K SKO.

DAVID MCQUEEN, his + mark.

CAPT. DANIEL CHILDERS, his X mark.

CONARSARTIE FIXICO, his X mark.

TALEMO COSDA CO.

CONCHARTY MEPPU, his X mark.

THLARTHLO FIXICO, his X mark.

WM. MCINTOSH, his X mark.

CHOWARSTI YEE FIXICO, his X mark.

EZA EMASHLA, his X mark.

MEKKO OVIUPPO, his X mark.

EAS HE YERRU.

JOHN A. MYERS.

We hereby approve the foregoing agreement and recommendations.

CLINTON B. FISK,

E. WHITTLESEY,

*United States Commissioners.*

The meeting was addressed by William P. Ross, as follows:

MY FRIENDS: If the paper just signed is complied with in good faith on the part of those who signed it, I have no doubt it will mark a new era of peace and prosperity to the Creek people, and will illustrate the wisdom and patriotism of those citizens and officers of the Creek Nation whose names are affixed to it. If, on the other hand, its spirit is not complied with, it will show a want of faith, a want of wisdom on the part of those who sign it, and it may lead to serious complications, and the ultimate ruin of the Creek Nation. From my earliest recollection I have known the Creek people. When a boy, perhaps no less than fifty years ago, I stood by the roadside to watch one of the first detachments of Creeks that emigrated to this country from beyond the Mississippi River, and for forty years past I have lived immediately on your border, and known more or less of your people. I have known nearly all of your prominent and distinguished men, and this acquaintance has naturally begotten an interest and kindly feeling on my part toward the Creek people. So, this morning, when I went to talk to our friends, Spahecha and his party, I very gladly said to him that they could not afford to break up the Creek country. I told him that the history of the Creek Nation, extending for more than one hundred and fifty years back, would not allow of such a policy. I further remarked to him that your interest in this country, beyond estimate as far as dollars and cents are concerned, would not allow this country to be broken up. Your own and the welfare of your posterity and the present generation would not allow such a course to be pursued, and it is nothing more than proper that I should add that they cheerfully and readily responded to that sentiment, and I think that the spirit which they have manifested to-day in arriving at a conclusion of the difficulties shows they appreciate that sentiment and are determined to live up to it.

I think that there is but one thing lacking among the Creek people to secure peace and harmony, and that is a want of mutual confidence in the sincerity and honesty of one another. Now, if I may be permitted to do so, I would ask you individually to lay aside every sentiment of that character, and I would entreat you, for your own interests and for the interest of the people of this territory, to unite heartily in keeping peace among yourselves. Your existence as a people requires this to be done; the maintenance of your government requires it; the interests of your children require it; and the general welfare of the people of the whole Territory requires it. You are not only keepers of your own interests, your own territory, but to a large extent must share the interests of the whole Territory. I do not for a moment doubt the sincerity and honest purpose of the men who have signed here to-night; but, as I said a while



ago, if you will support each other in maintaining order, you will have an era of prosperity you have never experienced before. That such may be the case, I have no doubt every Cherokee, and you know the Cherokees are regarded as the elder brother of all the Indians, will sincerely hope; and to accomplish this end it is only necessary, in the first place, that you as individuals render obedience to and properly support the laws of the country, and, in the next place, that you use your influence to get your friends, neighbors, and acquaintances to do the same thing. I hope that a future of prosperity awaits the Creek people, and that coming years may add to the number of great men who have been members of this ancient tribe of Indians. That is all I have to say.

General FISK. I am sure you will all be glad to hear a few words from my associate, General Whittlesey, who for ten years has been at work for all your people of every country from the Pacific slope to the east.

General WHITTLESEY. My friends, I have long felt a deep interest in the Creek people. In my boyhood I read about them in the land where they lived before they came west of the Mississippi, and I have kept up my knowledge of the progress you have made in education and civilization from that time to this. We have been accustomed to think of the Creeks and their neighbors, the Cherokees, as the most advanced of all the Indians in the country. On this account our hearts have been greatly grieved by the sad disturbances and differences that have taken place among you during the last few years. We have had great fears that you were going to break up as a people, and lose in that way the advantages you had gained; and now we have come here with no other purpose or motive but to try to use our influence to settle these difficulties. We came here expecting no reward, except, perhaps, a little of that blessedness which is promised by our Lord to the peacemakers.

Anxious as you all have been, and troubled, we have been equally anxious during the week now drawing to a close to do what we could to better your condition; but now our hearts this evening are glad; we rejoice with you. We have seen you come together in a noble spirit of conciliation and good will, and while each was striving to maintain his own cause and his own party, yet willing to acknowledge that the other party had rights too; and we shall be proud to tell when we go back to Washington and New England, and any where we go, of the good spirit prevailing among you and the good sense you have displayed. We have found among you on both sides able and thinking men who could look at the matter and the questions at issue between you with clearness and look forward to what would bring peace, and what yet might cause disturbances, and these men on both sides have taken off from us a large part of the burden that rested upon us when we came. You have settled the troubles yourselves, and we believe that you mean it to be a final settlement. After asking the blessing of God, at the beginning of this meeting, you have all, in the presence of this assembly as witnesses, signed this paper, which is to go back to Washington as a proof of your intention hereafter to live at peace. Now, I believe that, as my friend Colonel Ross has said, you have done this intelligently and in good faith, and as we go away we shall leave behind us at peace a country that a few months ago was distracted with war and confusion. You all know what your duties are, and we need not now at this late hour take time in giving advice. We hope you will all go quietly home and go to work cultivating your farms and engaging in industrious pursuits; that you will educate your children, build up your schools, make them better and better from year to year, and do your part toward making this country we all love the most prosperous one on the earth.

Now, as you are all wishing to hear my colleague, General Fisk, the chairman of our commission, I will close by wishing you the blessing of Heaven and perpetual peace and prosperity.

General FISK. I would like to have Chief Checote take four or five minutes of my time to speak you.

CHECOTE. It is the will of the Almighty that we are here assembled together this evening. It affords me much pleasure to see so many of our people in this house of worship sitting here listening to the very excellent words of those who have just spoken. It is a great thing that has taken place this evening—to see that our people have come together and accomplished the great work of making peace. It is my hope that we will all bury forever all feeling regarding the troubles of the past, and that hereafter, in the place of such feelings, we will adopt those of affection for one another, and that they may last forever. It will be well for all the Creek people if they will hereafter endeavor on all occasions, under all circumstances, to have their affections placed upon each other's good. That alone will bring happiness and prosperity. Our Great Father, the President of the United States, heard there was much trouble existing among the Creek people—that there was sad warfare here—and he called his Commissioners and sent them to make peace between us. That great result has been accomplished this evening. The President of the United States has no desire whatever that any of his red children of the West should have trouble among themselves or perish. These good men, these Commissioners sent to help us, have not only

used their own judgment; more than that, they look up to the Giver of all things; they invoke His blessing upon you, upon all of us, in bringing about this great good, so that we should hereafter remember this meeting. We should never forget the lesson learned here, but remember what we have done on this occasion in bringing about the peace we have desired. We have once more made a great agreement. We have agreed to be united. We have united. Now let us remain united; let us be united in all the future. We have all come together here and we have signed these papers. We have adopted this agreement and promised to be united, just like a man taking an oath in the name of God. We must keep this paper as though we had signed an oath, and live at peace in the sight of God. When we return to our homes and meet our people, our friends and our neighbors, we should all cheerfully tell them that we met United States officers; we signed our names to this paper, made peace, united, and now we want all you young men to hear what we say, to live a united people again so that all your young men will take your advice, and hereafter whenever you meet each other you will shake hands together as these do to-night.

My friends, we should advise all our people at home to look well to their farms and herds of cattle, to be industrious, to be good farmers, and attend well to their business; then alone can they expect happiness and prosperity. Above all, advise all the people to look well to the welfare of your children; send them to school; keep them there; use your best efforts to have them educated; and when we have passed away they will take our places and care for the necessities of our people. So in the future when the Commissioners at Washington, our friends at Washington, shall hear from you that all our men are living up to this agreement, carrying it out in good faith, it will be well with us among our friends in the States. It will also be a source of pleasure to the President of the United States, to hear that his red sons among the Creek people are a people ready to live up to their agreement. See that you do, that the President of the United States will hear that you live up to it, and our country is at peace again. Above all things, let us all look up to our Father in heaven for help to keep this agreement. If we look up to Him for help in all things it will be well with us.

General FISK. Now let Isparhechee heartily say "Amen" to all Checote has said.

General FISK. Isparhechee says "Amen" to all that Chief Checote has said; and now that we are approaching the end of this most satisfactory meeting, I have but a word to say: It will give General Whittlesey and myself much satisfaction to report that the Creeks have in all sincerity and good faith signed this agreement; that henceforth there shall be peace forever among you. Peace is so much better than war. I had rather see regiments of corn growing in the fields than to see regiments of men ready for a fight, and instead of columns of men standing in line of battle with uplifted guns and painted faces; I should prefer to see the corn-stalks lift their spears to the sun and shake their tassels in the winds that play over the plains of the Muskogees. We hope to hear that you are all in your homes with restored industries and doing that that will bring prosperity to your nation. Let us forget the things of the past, and look forward with hope. Let us not talk so much about how loyal a man was to the United States Government twenty years ago, but how loyal each man can be to the Creek Government—to his own nation. Let the school-houses be erected and the children placed therein, and it will bring you greater joy, greater prosperity than if you were in camps concocting schemes against each other. And now, in bidding you good-by, I can express for you no better wish than that after serving as the best citizens in this country you may all have citizenship in that better country which is an heavenly one.

The Rev. T. W. Perryman led in a closing prayer, the doxology was sung, and Chief Checote pronounced the benediction; after which there was an informal but almost general interchange of friendly greeting between the late opponents, and the assembly broke up in universal rejoicing and mutual congratulation.

#### D.

#### VISIT TO DAKOTA.—REPORT OF COMMISSIONERS SMILEY AND WHITTLESEY.

WASHINGTON, July 30, 1883.

SIR: Pursuant to your request and instructions, we have visited the Santee Indian Agency, Nebraska, and several of the agencies in Dakota. We met at Chicago, May 29th, and proceeded via the Chicago and Saint Paul Railway to Springfield, Dakota, where we crossed the Missouri River and arrived at the Santee Agency.

June 1.—Our first morning was spent in the well-known Mission Industrial School under the charge of Rev. Alfred L. Riggs. The present number of scholars is 90—47



boys and 43 girls. Seventy-four are boarding scholars, 40 of whom belong to the Santee tribe, the remainder being from several Dakota tribes. The school is under good discipline and excellent instruction. We were much pleased by the appearance of the scholars in their class-rooms and in their general public exercises. The textbooks used are partly Dakota. We believe that better results would have been reached, and that the scholars would have been better fitted for the life before them had they been taught English only from the beginning. But we are not disposed to criticise the methods of one whose long experience and successful work entitle him to so much respect. The Santee school has been built up by Mr. Riggs and supported chiefly by the American Board many years. It has now been transferred to the American Missionary Association, which proposes to enlarge its industrial department either on the same ground or at some other suitable location. The good influence of Mr. Riggs and his assistants is seen, not only in the school, but also in the condition of the Santee people, who have become industrious, frugal, and self-supporting. We should regret the removal of his school from the reservation; but some advantages might be secured outside. A sure title to property could be gained, and the influence of surrounding white settlements would be a help. Besides the transportation of materials and supplies across the Missouri by a difficult, and sometimes dangerous, ferry could be avoided.

We next inspected the agency buildings. The mill is a two-story frame building, 45 by 34 feet, well built, with good machinery for making flour and sawing lumber. There is also a carpenter's shop, 20 by 60, a school-house 87 by 44, two stories with a boarding house 50 by 24, five dwelling houses, and three stables, besides the trader's store and the government warehouse. All the buildings and grounds are kept in good condition by Agent Lightner. The same afternoon we were invited to the Saint Mary's Industrial Boarding School, under the care of Bishop Hare. The principal is Miss Ives, and Miss Francis is the teacher. They have a large and comfortable building with 35 scholars, all girls. Their recitations and exercises showed excellent teaching. The girls all appear bright and happy. They are taught all kinds of domestic art, as sewing, knitting, mending, cooking, care of rooms, &c. They exhibited with pride many specimens of their handiwork.

In the evening, at the house of Mr. Riggs, a long conference was held, attended by Drs. Strieby and Ward, of New York, Rev. C. C. Painter, of Boston, Herbert Welsh, of Philadelphia, Bishop Hare, Rev. W. W. Fowler, Rev. Mr. Riggs, Rev. J. P. Williamson, Agent Lightner, Commissioners Smiley and Whittlesey, and some others. The discussion related chiefly to the "Sioux treaty" of 1882. All agreed that the terms of the treaty were unjust to the Indians, and evidence was given that undue pressure was used, and even threats to induce the Lower Brulé and Cheyenne River Indians to sign it. But it was also the opinion of all present that the time has come for extinguishing the Indian title to a large part of the Dakota reservation, and for giving to each tribe its separate tract of land. In doing this the rights of those who have received allotments and have improved them should be rigidly guarded, and a fair compensation should be given for lands ceded to the United States. A committee was appointed, with Bishop Hare as chairman, to prepare a paper expressing the views of the conference on this subject. This was done, and at a second session, on June 2, the Bishop read a paper, which, after full discussion, was adopted, as follows:

#### IN REGARD TO THE PENDING SIOUX TREATY.

SANTEE AGENCY, NEBR.,  
June 2, 1883.

A proposition having been submitted to the Sioux Indians for the cession of a portion of their lands, the undersigned missionaries among these Indians feel called upon to make the following statement, for the enlightenment of the Indians who look to them for counsel, and for the information of their white friends, neighbors, and fellow citizens.

The undersigned advocate the division, in any just way, of the Great Sioux Reservation into a number of separate reserves for the several tribes, and the cession, on equitable terms, of a portion of the present reservation to the United States for settlement by the whites. The reservation in its present shape and size is, in their opinion, a serious hindrance to the prosperity and welfare of the whites, and a great impediment to the civilization of the Indians. But, while holding this opinion, they think that the method of division provided for in the proposed agreement is not just, and that the consideration offered is not equitable. The method of division is not just in that, while the Government has for years been assuring the Indians that the taking of land in severalty and going to farming was the sure mode of making the possession of their land certain and permanent, this agreement contains no *comprehensive* provision for accomplishing this very thing, but will, if carried into effect, dispossess many worthy Indians of their farms and homes.

The undersigned think that the terms of cession proposed in this agreement are not equitable:

First. Because a promise of working oxen and cows, which was part of the inducement held out for a cession of land, made years ago, under the treaty of 1868, a promise which has never been completely fulfilled, would seem to appear in this agreement (see article 5) as consideration for a fresh and further cession.

Second. Because the balance of the consideration offered is entirely inadequate. This balance consists, first, of 26,000 head of stock cattle, and, second, the providing of employes for agencies, over and above those guaranteed under the treaty of 1868, these to be continued ten years. As to the stock cattle, it is not stated whether they are to be first or second grade, young or old, American or Texan. These cattle would hardly be worth more than \$670,000. The employé force promised would cost about \$30,000 a year, or for ten years \$300,000. Altogether,  $\$670,000 + \$300,000 = \$970,000$ . Or, if the promise of work oxen and cows above animadverted upon be additional to those promised in the treaty of 1868, then, taking these to be worth \$1,500,000, the whole would amount to  $\$1,500,000 + \$670,000 + \$300,000 = \$2,470,000$ . This is the consideration. Now what is the amount of the cession? The land to be ceded amounts to about 11,000,000 acres. Supposing half this land to be worthless (bad lands, alkali plains, &c.), nearly 5,500,000 acres of good land still remains, worth, at \$1.25 per acre, \$6,875,000. It seems hardly fair for the United States to ask the Indians to sell lands worth \$6,875,000 for \$970,000, or, at the best, for \$2,470,000.

The consideration is not equitable because—

Third. The agreement contains no provision for the creation of a specific education and civilization fund. For the civilization and education of the Indians the United States is responsible, and, were a fair price paid the Indians for their lands, a capital sum could be invested for their benefit, and, out of the interest on this, incalculable advantages in the line of education, and civilization could be made to accrue to the Indians.

The consideration offered is not equitable—

Fourth. Because the agreement contains no provision for securing to the various bodies of Christians a title to the lands and buildings which they now occupy for missionary and educational purposes. These lands would be thrown open to settlement, might be filed upon by any citizen and thus wrested from the missionary societies, which, at the urgent request of the Government, have entered upon the enterprise of pacifying and enlightening the Indians, and have expended in the erection of buildings and the prosecution of their work large sums of money.

The undersigned believe that our people need only to have the above-described defects in the proposed agreement brought to their attention, and they will feel warmly that the agreement which has been urged upon the acceptance of the Indians is hardly that which they would have on record as exhibiting the manner in which a powerful and enlightened nation deals with its weak and ignorant neighbors. The undersigned deeply regret that they may seem to their fellow citizens to play the part of "obstructives." In fact, they desire most earnestly that opening up of the country which the popular voice calls for. They believe that the defects in the proposed agreement put this consummation in peril. They would cordially use their influence among the Indians in favor of an equitable proposition, and they believe that such a proposition could be promptly carried to a successful issue.

W. H. HARE,

*Missionary Bishop.*

J. P. WILLIAMSON,

*Missionary, Presbyterian Board of Foreign Missions.*

A. L. RIGGS,

*Missionary, American Missionary Association, and  
Principal Santee Normal Training School.*

THOMAS L. RIGGS,

*Missionary, American Missionary Association.*

W. W. FOWLER,

*Missionary, Protestant Episcopal Board of Missions.*

The morning of June 2nd we spent in the agent's office and in the Government boarding school. The most important office work in which Agent Lightner is now engaged is the preparation of applications for homesteads in accordance with the act of Congress approved March 1, 1883. Already 48 applications have been filed in the Land Office, and patents will be granted with the provision that the United States Government shall hold the lands described in trust for the persons named for a period of 25 years. Other applications are in preparation, and soon every Santee family will be settled upon its own homestead. We visited many of their homes and farms in a drive of 15 or 20 miles with Mr. Hill, the efficient agency superintendent. The Indian farms have excellent land and from 10 to 40 acres each laid down in wheat and corn. They have oxen and cows, and good tools, furnished by the Government. They have



comfortable frame houses, 30 having been recently built, and 20 more soon will be completed, out of their annuities. These people are now nearly self-supporting, and very soon ought to depend entirely upon themselves. They should begin to pay for the repairing of their farming implements, and for other work done for them at the agency shops, and thus shake off the degrading sense of dependence. They now purchase their own clothing and other supplies. They will soon be recognized as citizens of the State and will learn to do their part in supporting the Government that protects them.

The agency school has 44 boarding scholars. The school rooms and dormitories are clean and comfortable. The industrial building adjoining contains a sewing room, laundry, and store rooms. Cooking is taught in the kitchens. All the scholars work one-half the day, and attend school one-half. We heard classes in geography, reading and arithmetic; some have advanced as far as fractions and work rapidly upon the blackboard. Probably no other agency is so abundantly supplied with facilities for education as this; there being three boarding schools with large, commodious buildings. About all the Santee children of school age are attending school, and about 60 are drawn here from other Sioux tribes.

*Sunday, June 3.*—We attended Sunday schools at the Riggs Chapel and the agency school-house; heard a sermon in Dakota, by the Indian pastor, and another in English, by Dr. Stricby; attended a conference at 4 p. m. at which addresses were made by Dr. Ward and other guests, and evening service in the four homes of the Riggs school. One of these, the "Birds' Nest," with 16 young girls, was very interesting. All these houses were in good order; the scholars have no common dormitory, but occupy several different rooms, two or three in each. This gives to them a home life, and all, both boys and girls, take care of their own rooms.

*June 4.*—After an interview with Dr. Ira, and hearing from him a good report of the sanitary condition of the Indians, we left at 11 a. m., and, procuring a team at Springfield, we drove about 40 miles to the Yankton Agency, which we reached at 10 a. m.

*June 5.*—Having spent the night at Choteau Creek, on the southeastern border of the Yankton Reservation, we proceeded at once to the Government boarding school, under the charge of J. F. Compton, superintendent, with two assistant teachers. The house is a new frame building 48 by 76 feet and three stories high. On the first floor are school rooms and offices; on the second, the teachers' rooms and girls' dormitories, two rooms 24 by 48 each. Immediately over these are the boys' dormitories of the same size, both accessible by one narrow stairway, a very faulty and dangerous plan. We recommended that another stairway be constructed at once. The school has 75 scholars, 45 boys and 30 girls, and is in good condition. Miss Stephenson impressed us as an excellent teacher. The recitations and singing were well done. Details are made weekly to assist the cook, seamstress, and for work in the laundry, dormitories, and dining room. At dinner we saw that sufficient and wholesome food was supplied. After dinner we inspected the saw and grist mill, with a 35 horse-power engine; the tin shop, in which two Indian apprentices were at work; the carpenter shop, with an Indian foreman in charge; and the blacksmith's shop, where two Indians were at work. The same evening we attended the daily evening service at the agency school, and an exhibition at Saint Paul's boarding school under the care of Bishop Hare. At both the exercises were very interesting. The scholars at Saint Paul's school are all boys. We were much impressed by their bright and cheerful and manly bearing. Their recitations and speeches were given without hesitation in clear and distinct English. They have overcome the timidity and reserve which is very common among Indian scholars. Their boarding house and school room are commodious and tasteful, and their teacher, Mr. Dawes, is well qualified for his position.

While at this agency we had interviews with Rev. John P. Williamson, who has lived many years with the Dakotas, with Rev. Joseph Cook, an Episcopal missionary, with Strike the Ree, a very old chief, with William T. Selwin, a young, well-educated Indian teacher of a Government day school, and several others, in relation to the general condition of these Indians and the management of the agency. We found quite a division of opinion respecting the competency of the agent, Reelath. Troubles between him and the trader have given rise to two parties, the old chiefs led by Strike the Ree being hostile to the agent, and the young and progressive men defending him. The best advisers, like Dr. Williamson, expressed the opinion that some mistakes had been made, some injudicious removals of old employes, but that a change of agents would not be wise. We were sorry that both agent and trader were absent at the time of our visit.

The Yankton Indians have a very fine reservation. Some have selected allotments and are cultivating them. All should be located on their future homesteads and very soon brought to a condition of self-support.

We left Yankton Agency at 11 a. m., reached Springfield at 6 p. m., and taking the night train arrived at Chamberlain at 9 a. m., June 7. Procuring a boat, we went down and across the Missouri and arrived at the Lower Brulé Agency at noon. The office and

the houses for employés, the carpenter's and blacksmith's shops, are good buildings and in good condition. There is also a large school house, in which there was no school, it having been broken up last March by disaffected Indians. A mission is kept up by Rev. Luke Walker, a native preacher. But few of these Indians are engaged in farming. Mr. Donnelly, the farmer, informed us that about 25 families have gone out this spring to open farms. They have with some help built houses, and have 800 acres of land broken.

The chief matter of interest here at the time of our visit was the late Sioux treaty. Agent Parkhurst, who that day was turning over his work to the new agent, Gasman, gave us a full account of the operations of the Commission, and at our request he has reduced his statement to writing, which we have transmitted to the chairman of the Senate Committee on Indian Affairs.

Rev. Luke Walker, a native preacher, also informed us that he was present when the commission treated with the Indians. About 60 of the chiefs and headmen were present. The commission proposed to remove all the Lower Brulé Indians below the White River, and promised a new house for each family and pay for the improvements they would leave. In his opinion, the country below White River is not good for the Indians. This land where they now are is good for wheat, oats, and potatoes. It is becoming more valuable since the railroad has been built. Not one of the Indians signed the treaty. They could hardly be induced to attend the council, though the Commission threatened to stop their rations if they did not come in. One day at five o'clock some began to go home. Mr. Teller went to the door to lock it; an Indian pushed him away. The commission told them that whether they signed or not they would have to go; that more than three-fourths of the Dakotas had already signed; that they were going to break up this agency this summer; that if necessary troops would make them go, and unless they agreed to what was proposed they would get nothing. We heard from others similar testimony, and found all the Indians bitterly opposed to removing from their homes.

June 8.—We returned to Chamberlain and went by rail to Mitchell, arriving at 11.30 p. m. Leaving the next morning at 6, we drove 60 miles to Huron, on the Northwestern Railroad, and went thence to Pierre, arriving at 8 p. m.

June 10.—Sunday we proposed to spend with Rev. Thomas Riggs, at Peoria Bottom, a few miles from Pierre. But on our arrival we were sorry to hear that Mr. Riggs was absent. We however attended the Indian service in the chapel, and met Miss Collins and Miss Irvine, the teachers, and Yellow Hawk, the Indian preacher. This settlement consists of families who have taken homesteads under the law of 1875. Like the Flandreau Indians, they have broken away from the tribal chains, and have become independent like the white settlers about them. Having occupied their claims 4 years, next year they will get their patents. They have a good school, and a church of 23 members.

June 11.—We went on to the Cheyenne River Agency, calling on our way at Fort Sully, where we met Colonel Dodge and Chaplain Crocker. At this agency, under the charge of Major Swan, a vigorous business man, we saw but few Indians, they being scattered over a large reservation, some 80 miles distant. We found in operation a small but well-conducted boarding-school, taught by Miss Cavalier. The scholars number 19, all boys. They have attended school only 15 months, and their progress has been remarkable. They read well in the third reader, and work rapidly on the blackboard examples in arithmetic. The order of the school is excellent, and the children take pride in their personal appearance. Some were quite ashamed to be found by us without their coats; and at our second visit all were dressed in their best suits. The dormitories and kitchen were clean and comfortable, though very small. A new building to accommodate 50 or 60 scholars is nearly completed. It is not well built, and we recommended some changes to improve it.

The boarding school for girls, under the charge of Bishop Hare, with Mr. Kinney as superintendent, was not in service. There were in attendance last term 36 girls. The building is partly owned by the Government, and partly by the mission. Though the school was not in service and the matron absent, Mr. Kinney called in three Indian girls who prepared supper for us without assistance. The food was well cooked, and the table was neatly set and served.

We visited with Agent Swan the shops and warehouse. Our attention was called to the quality of the flour delivered under last year's contract. We found a few sacks of very poor flour with the brand "Elk Point" and stamped by D. A. Magee, inspector, and A. W. Sheaffe, contractor. Rations are issued to all the Cheyenne River Indians, only a few having begun farming.

As at Lower Brulé, the matter of chief interest here is the Sioux treaty. We heard the testimony of Agent Swan, Dr. Smith, the agency physician, Narcisse Narcilli, the interpreter, Mr. Kinney, the teacher, and Lieutenant Bennett, U. S. A., who were all present at the Council last winter. They assured us that the Indians were very reluctant to give up their homes and move north of the Cheyenne; that the few who at last signed the treaty did it under threats that they would be scattered and their



tribe broken up. Lieutenant Bennett said that he told the commission that the terms offered were not fair. In his opinion the tract of land ceded is worth at least \$10,000,000. He was well acquainted with the whole country, and thought good land could be found north of the Cheyenne, and that the Indians could be persuaded to move if they could get fair compensation for what they would cede.

We returned from Cheyenne River to Pierre, and the next morning, June 13, took the train eastward. Mr. Smiley having been summoned home, we parted at Huron. Everywhere in Dakota we saw evidences of rapid growth. New farms opened, new towns built, and new settlers moving in. It is very clear that the Dakota Indians cannot long hold the vast reservation which they now claim.

Respectfully,

ALBERT K. SMILEY.  
E. WHITTLESEY.

Mr. Smiley having left me, I went on alone to Aberdeen, arriving at 11 p. m., and thence, at 4 a. m. on the 14th, to the Sisseton Agency, where I arrived at 4 p. m. In company with Agent Crissey I drove over the southern part of the reservation, and visited the mission school, taught by Mr. Renville—a boarding school of nine girls. They have a comfortable home and are trained in the household industry. In this drive I saw many Indians at work upon their farms. Thirteen have received patents to their homesteads under the treaty which imposes the severe conditions that 50 acres must first be fenced and cultivated. Many others are now working for the same end, and the ambition to get titles for their homes has become general. Agent Crissey has helped to build for these Indians 25 good frame houses, and has roofed and floored 30 log houses. All his people are self-supporting; no rations are issued except to the schools and to the sick. Some have bought their own reaping and mowing machines and wagons. But all repairing is done free, which encourages carelessness in the use of their tools and machinery. The Sisseton is the best reservation I have seen in Dakota. It is well supplied with wood and good water. The land is excellent and the wheat crops of the Indians were looking quite as well as those of their white neighbors.

The next day, June 15, I inspected the agency buildings—office and store-room, carpenter and blacksmith shops, flour and saw mill, all in good condition. The agency school is taught by Mr. Haskell, superintendent, and Misses Lawrence and Grant, assistants. They have 73 scholars, who attend school one-half of each day and work one-half. In the industrial department six were at work in the tailor shop, and six in the harness and shoe shops. The school is under good discipline; recitations in arithmetic, geography, and reading were prompt and distinct, and the singing specially good. The Presbyterian mission school had 33 scholars present; all are boarders in three separate families. The agency school building is too small, about 40 boys being stowed away at night in the attic—a room with only one window. A new building is to be constructed this year. The mission school also needs a better dormitory for boys.

The condition of this agency, and the advanced state of these Indians, proves the advantage of keeping a good agent as long as possible in the service. Some of the more intelligent of the people, like Rev. J. P. Renville and wife, and Gabriel Renville, think that the Sisseton people are very nearly ready to go alone. Their treaty should be modified so that they can all have secure titles to homesteads on easier conditions than those now imposed.

June 16.—I left Sisseton and, with a short delay at Chicago, returned directly to Washington.

Very respectfully,

E. WHITTLESEY.

Hon. C. B. FISK,  
Chairman.

E.

#### REPORT OF WILLIAM H. LYON ON THE CROW INDIAN AGENCY, MONTANA.

SIR: I have the following report to make of my visit to the Crow Indian Agency, Montana, in compliance with instructions received from the chairman and secretary of the Board of Indian Commissioners.

I arrived at the agency August 8, which is located fifteen miles southerly from Stillwater, Mont., a station on the Northern Pacific Railroad, and about one thousand miles west from Saint Paul. I found the agency in charge of Maj. H. J. Armstrong.

as Indian agent, with a clerk, physician, teacher, matron, seamstress, carpenter, blacksmith, miller, butcher, farmer, two laborers, six policemen, and a captain of police. The agency buildings on this reservation, although not ten years old, seemed to be in a dilapidated condition, not well planned, and, from appearances, poorly built.

The agency boarding-school was small; only fifteen scholars present at the time of my visit, mostly girls, none of whom could read, except very simple lessons.

The teacher acted as local preacher and missionary. Two Catholic priests had recently arrived for the purpose of establishing missions on the reservation.

I saw very few Indians wearing citizens' dress, and only a few doing any kind of work. I was greatly disappointed in finding so little being done in the line of farming, or stock-raising, except in raising ponies. I was informed that there were about 12,000 ponies on the reservation owned by Indians, and, from the barking and howling, I should judge nearly as many dogs. The agency field or farm, containing about 65 acres, was cultivated by Indians mostly, or by Indian women.

Small parcels of about one acre were allotted to those who desired to raise corn, potatoes, turnips, &c. Two acres were cultivated by the school children, and twelve acres by the agency employes.

No crops can be raised without irrigation. The potatoes and turnips seemed to be doing well, but the corn very poorly. It is greatly to be regretted that so few of these Indians are engaged in agricultural pursuits, as in my judgment this is the most direct road for an Indian to reach civilization and self-support. I think, however, that but very little progress will be made by the Crow Indians in industrial education and civilization, until they are removed to the new location—where the soil is much better for farming purposes—which has been selected for them in the Little and Big Horn Valleys, and then land should be allotted to them in severalty, inalienable, and not subject to taxation for twenty-five years, with suitable agricultural implements, and an experienced farmer for every fifty families, to instruct them in the use and care of these implements.

There are probably from five to six hundred families on the reservation, and it would be impossible for one farmer to give proper instruction in farming, in the proper season for the work to be done, as in all probability they would cover a distance of fifty miles or more.

Agent Armstrong expected that the new agency buildings would be erected during the summer so that the Indians could be moved to their new location before winter, but there was but one proposal received for building, and that being so high it was rejected. He thinks that as soon as the Indians are permanently located on good land, and have a home that they can positively consider their own, they will then improve rapidly, and soon become self-supporting.

WILLIAM H. LYON.

Hon. CLINTON B. FISK,  
*Chairman.*

F.

#### ADDRESS OF THE LAKE MOHONK CONFERENCE.

A number of gentlemen, at the invitation of Mr. Albert K. Smiley, met at Lake Mohonk, New York, on the morning of October 10, for a free discussion of Indian Affairs. Nearly all of them had given close personal attention to the subject about to be considered, while some, during a period of ten, fifteen, and even twenty years, had sought to become familiar with its various phases. The members of the conference chose as their chairman General Clinton B. Fisk, and as secretary Herbert Welsh. After a short preliminary statement from various members present regarding the principal topics for discussion, a committee to prepare a programme was appointed by the chair. The members of this committee were as follows: Dr. James E. Rhodes, Professor C. C. Painter, Rev. Addison P. Foster, and Herbert Welsh. After due consideration, the committee reported to the conference a programme of topics for discussion, which was unanimously adopted.

In accordance with the provisions of this programme adopted, the conference took into consideration the topics hereafter mentioned, in the order named:

#### I.—THE SIOUX AGREEMENT.

For the information of the general reader it is desirable to state concisely the history and purpose of this measure. During the summer of 1882 a commission was appointed by the Secretary of the Interior, under authority of Congress, for the purpose of conferring with the Sioux Indians. The duty of this commission was to secure



such modification of existing treaties as would provide for the cession of about eleven million acres of land from the great Sioux Reserve, the divisions of the Sioux Nation into separate and independent tribes, and the assignment to each of these tribes of a separate reservation. The commission reported that they had made an agreement with the Sioux to that effect, and recommended its adoption. This agreement was laid before Congress at its last session for ratification, together with commendatory letters from the President and Secretary of the Interior. Certain objections were urged by friends of the Indians against some of the terms of the agreement as so presented, and it was shown by them that the commission had failed to comply with a provision in the treaty of 1868 requiring the consent of three-fourths of the adult male Indians before any modification of that treaty could be made. Upon these representations Congress refused to pass the bill, and appointed a committee of the Senate to investigate the work of the Sioux commission and to render a report during the coming winter. It may be here stated that five members of this conference also informed themselves regarding the nature and details of this work by personal visits during the past summer to the various agencies at which it had been effected. It was this proposed agreement which came before the conference for discussion.

After due discussion of the measure in question a unanimous opinion was expressed by the conference regarding it, to the effect that it was both expedient and necessary for each of the several tribes of Sioux to have its separate reserve, and that a cession of territory should be effected, by which a portion of the lands comprised within the limits of the Great Sioux Reserve might be thrown open to white settlement, and railroads be constructed to points west of the reservation. Such action, it was admitted, if wisely and justly carried out, would be beneficial not only to white men but to Indians. But to the Sioux agreement, as at present framed, objections were formulated by the conference under two heads, as follows:

- 1.—Objections as to the terms of the agreement.
- 2.—Objections as to the method by which the consent of the Indians was obtained to the agreement.

#### 1.—OBJECTIONS AS TO TERMS.

- (a.) The consideration is deemed inadequate.
- (b.) The agreement does not make it plain whether part of the consideration offered is not a repetition of considerations offered for former cession of land in the treaty of 1868—a compensation which has not yet been fully paid to the Indians.
- (c.) The agreement makes no provision by which Indians resident at Lower Brulé and Cheyenne River Agencies may, as individuals, take claims on the land which they have already cultivated, and so secure, in certain cases, farms and houses which they have already built, before white settlers shall be admitted upon the tract of land to be ceded.
- (d.) The agreement neither protects the religious bodies in the possession of their buildings and improvements occupied and made for missionary purposes, nor provides adequate compensation should they be taken from them. Without some definite provision to that effect, upon the opening of the reservation, claims might be filed by any citizen to the very ground now occupied for missionary purposes.
- (e.) No adequate and available provision has been made for an education fund.

#### 2.—OBJECTIONS AS TO THE METHOD.

- (a.) Not all of the Indians who signed the agreement were aware when they did so that a provision for a cession of land was included among its terms.
- (b.) At some of the agencies the pressure of unjustifiable threats was used to secure signatures to the agreement, the Indians being led to suppose that a refusal upon their part to sign the agreement would result in the loss of their land and other property, without compensation by the Government.
- (c.) At one of the agencies, upon the return of the commissioners under instructions from Congress to obtain the signatures of three-fourths of the adult male Indians to the agreement, the official interpreter of the commission took the signatures of boys to the agreement, and (d) promised as a consideration to the Indians a strip of land in Nebraska in addition to their present reservation. This action upon the part of the interpreter was unwarrantable.

Such, briefly stated, are the objections to the terms and methods of the Sioux agreement as entertained by the conference. The conference further drew up a plan for the consideration of Congress, by which the principal objects aimed at in the agreement might be accomplished. This plan may be stated as follows:

*Resolved*, That this conference approves of the subdivision of the Sioux Nation into its various tribes, and of the designation of distinct and separate reservations for them as proposed by the Sioux commission in their present agreement.

That it is desirable that the land contemplated by the agreement for cession to the

United States be ceded by the Indians, with the exception of land lying between the White and Niobrara Rivers. It is believed that such a cession would be for the advantage of both whites and Indians.

That the specified tract of land to be ceded be sold by the United States Land Office as other lands are sold to actual settlers, the net proceeds to be invested as a fund for the support and civilization of said Sioux Indians, especial care being taken to secure their education in industry and letters.

That proper reserves be set apart for the Lower Brulé and Cheyenne River Indians, to which any of said Indians may remove if they so elect; that due provision be made for their removal to and settlement upon the reserves so assigned them; and that just compensation be made them for any improvements they may be obliged to abandon in case of removal to said reserves.

That a sufficient body of land, on which buildings in use for religious and educational purposes are now standing, be granted to the religious bodies owning such buildings where such lands shall be within the limits of that division of territory of which the cession to the United States is contemplated in the agreement.

## II.—LAW FOR INDIANS.

The conference recommends:

(1.) That the laws of any State or Territory relating to crime, marriage, and inheritance be extended over the Indians on reservations within the limits of such State or Territory, except in the case of the Indians in the State of New York and in the Indian Territory; the said laws of the State of Kansas to be extended over the Indians in the Indian Territory, exclusive of the five civilized tribes.

(2.) That the Indians be admitted to United States citizenship so soon, and only so soon, as they are fitted for its responsibilities.

(3.) That all Indians who are ready and anxious to receive titles to separate homesteads, and are capable of taking care of property, should be empowered to do so by proper legislation, which shall, at the same time, secure the lands so allotted from alienation and incumbrance for a period of twenty-five years, or such time after this period as shall be determined by the President and Secretary of the Interior. In legislation upon this subject, however, regard must be paid to the fact that in stock-raising districts legal access to streams and springs for cattle is an essential, and must be provided for.

## III.—LANDS FOR INDIANS.

It was agreed to by the conference that the leasing of Indian grazing lands in the Indian Territory is inexpedient; but that these lands should not remain unoccupied. Instead, therefore, of leasing them to white herders, appropriations should be made by Congress for the purchase of herds of cattle for the Indians, these herds to be held for a term of years so as to render the Indians ultimately self-supporting and independent of Government aid.

## IV.—EDUCATION.

(1.) The conference views with great satisfaction the largely increased appropriations made by Congress of late years for Indian education, and the union of industrial training with school instruction.

(2.) In the opinion of the conference, reservation boarding-schools should be increased in number and efficiency. But, inasmuch as the scattered condition of Indians on many reservations renders the collection of all the children into boarding-schools impracticable, the number of day schools within reservation limits should be multiplied. When practicable, the children attending these schools should be furnished with a midday meal, in order to render attendance fuller and more regular. The good influence of all Indian schools depends so largely upon the personal efficiency of the teachers that in securing the latter great care should be taken to engage persons of professional skill and high moral character. To obtain proper teachers liberal remuneration is essential.

(3.) *Industrial schools beyond reservation limits.*—The practical results attained by the industrial schools at Hampton, Carlisle, and Forest Grove in the education of Indian youth in letters and mechanical arts command our warmest praise. The happy influence of these schools upon public opinion has been scarcely less valuable than the actual results of their teaching to the children placed under their care. To the seven industrial schools of this class, already provided for by Congress, there should, in the opinion of the conference, be another added. This should be established in the Gila Valley. Public opinion should give hearty support to Congress in making bountiful grants to these industrial schools, which have already proved themselves to be such



important factors in the civilization of the Indians. The sum of \$167 a year will not permit thorough instruction to be given Indian children in trades. This allowance should be increased to \$200, so that thorough instruction in mechanical pursuits may be secured.

(4.) From testimony brought before the conference it appears that, besides the instruction of Indian youth, there is an immediate necessity for an increase of assistant farmers at several of the larger agencies. This remark applies with much force to agencies included within the Sioux Reserve and to those agencies in New Mexico, Arizona, and Montana where irrigation must be largely relied upon for success in agriculture.

(5.) The preservation and right use of the streams and springs in New Mexico, Arizona, and parts of the Indian Territory is vital to the welfare of the Indians, and demands immediate and careful attention.

(6.) Recognizing with gratitude the large appropriations already made by Congress in behalf of Indian education in its various forms, we would urge an increase in these appropriations to at least twice the present amount for the coming year.

#### V.—INDIAN AGENTS.

The conference cordially adopts the opinions of Commissioner Price concerning agents, both as to their qualifications and the advisability of increasing their salaries, made in his report for 1882, where he speaks as follows:

"The Indian agents furnish the precept and example to which we must look more than to any other cause or influence as a means of changing the habits, manners, and customs of the Indians. If the agent is an honest, industrious, and intelligent Christian man, with the physical ability and disposition to endure hardships and courageously encounter difficulty and disappointment, or, in other words, if he is morally, mentally, and physically above the average of what are considered good men, he will work wonders among these wards of the nation. And I but state what every thinking man must know, that, as a rule, this class of men cannot be procured to cut themselves off from civilization, and deprive themselves and families of the comforts and advantages of civilized society for the pittance now paid to Indian agents. \* \* \* Paying a man as Indian agent \$1,200 or \$1,500, and expecting them to perform \$3,000 or \$4,000 worth of labor, is not economy, and in a large number of cases has proven to be the worst kind of extravagance. The wholesale sweeping charge of dishonesty sometimes made against Indian agents is not true. Some of them are good and true men, doing the very best they can under the embarrassing circumstances by which they are surrounded."

All visits of inspection to Indian agencies have led to the conclusion that the advance of Indians toward civilization is directly in proportion to the efficiency of the agent. These visits also reveal the fact that there is in the service a greater number of able and successful agents than had been supposed. The salaries of agents, especially of those having charge of the larger bodies of Indians, are quite inadequate and should be increased.

The arrangement by which an agent's salary is increased upon the completion of a term of service is invaluable. When an agent has proved his efficiency and integrity it is of great importance that he should be supported in his position, as experience in the difficult duties of his office is essential for securing the permanent welfare of the Indians placed under his care.

#### VI.—EMPLOYÉES AT INDIAN AGENCIES.

The law which restricts the sum devoted to the salaries of Government employés at an agency to \$10,000, irrespective of the size and needs of the agency, should be repealed, and the proportion of the amount appropriated for the employé force of each agency should be subject to the discretion of the Indian Department.

#### VII.—TRADERS ON INDIAN RESERVATIONS.

(1.) There should be no monopoly in traderships, so that wholesome competition may exist at each agency.

(2.) Indians who are fit for it should be licensed to trade.

#### VIII.—RATIONS ISSUED TO INDIANS.

The gradual withdrawal of the issue of rations to Indians as rapidly as other means of support may be supplied is earnestly recommended by the conference. A steady

continuance of the ration system and a neglect of earnest effort to train Indians in self-support tend only toward demoralization and ultimate pauperism.

The sum of \$10,000 is necessarily absorbed at any large agency by the demands of schools alone, and nothing is left for the payment of farmers or their assistants, whose services are of the highest value in directing the adult Indians in mechanical employments.

Under some circumstances, the issue of rations of tea, coffee, and sugar may be temporarily withheld in order to stimulate Indians to labor.

#### IX.—RELIGIOUS INSTRUCTION TO INDIANS.

The conference cordially adopts the statement of Commissioner Price in his annual report for 1882, where he speaks as follows: "Extended observation proves that the influence of christian teaching and training has been one of the most influential factors in whatever has thus far been gained in Indian civilization."

The conference would respectfully encourage the Christian churches to be very careful in the selection of persons to be sent as teachers and missionaries to the Indian field and to be liberal as to the support furnished them. To persons so sent practical acquaintance with affairs, common sense, and sincere piety are the most important requisites.

#### X.—THE ADMINISTRATION OF INDIAN AFFAIRS.

The administration of Indian affairs at Washington should be more concentrated under one head. The Commissioner of Indian Affairs should have equal powers with the Commissioner of Education and of Agriculture. In the opinion of the conference his salary should be increased.

The foregoing address is made by the Mohonk Conference to the people of the United States, in the hope that it may to some degree be instrumental in calling attention to those practical reforms in our national dealing with the Indian which are necessary before a solution of the problem be possible; and that it may also help to awaken that popular sentiment which must always precede any effectual appeal to the national legislature.

The address of the Mohonk Conference is presented to the public by the following gentlemen:

CLINTON B. FISK,  
*President Board of Indian Commissioners (New York).*  
E. WHITTLESEY,  
*Secretary Board of Indian Commissioners (Washington).*  
ALBERT K. SMILEY,  
*Board of Indian Commissioners (New Paltz, N. Y.).*  
W. H. LYON,  
*Board of Indian Commissioners (New York).*  
DR. JAMES E. RHOADS,  
*Indian Rights Association, Philadelphia.*  
GEN. S. C. ARMSTRONG,  
*Principal Hampton Normal School, Hampton, Va.*  
REV. ADDISON P. FOSTER,  
*Jersey City, N. J.*  
REV. CHARLES C. PAINTER,  
*Massachusetts.*  
JAMES TALCOTT,  
*New York.*  
JOHN B. TALCOTT,  
*New Britain, Conn.*  
BENJAMIN P. SMITH,  
*Missouri.*  
HERBERT WELSH,  
*Secretary*



## G.

## REPORTS OF RELIGIOUS SOCIETIES.

The amounts expended during the last year by the several religious societies for education and missions, so far as reported are as follows:

Baptist Home Missionary Society .....	\$7,488 00
Southern Baptist .....	6,100 00
Congregational Foreign Mission Board .....	4,939 31
Congregational American Missionary Association .....	23,459 00
Presbyterian Foreign Mission Board .....	31,359 60
Presbyterian Home Mission Board .....	58,978 44
Southern Presbyterian Foreign Mission Board .....	4,430 00
Protestant Episcopal Mission Board .....	38,575 00
Friends .....	14,899 00
Roman Catholic .....	19,512 00
Mennonites .....	11,520 00
Methodist Episcopal .....	3,450 00
Methodist Episcopal, South .....	1,265 00
Miscellaneous donations of churches and individuals to Indian schools ..	39,946 00
	<hr/>
	265,921 35

## AMERICAN MISSIONARY ASSOCIATION.

## STATISTICS OF WORK AMONG THE INDIANS.

Agents .....	3
Missionaries .....	12
Teachers .....	25
Native Pastors .....	1
Native Teachers .....	12
Churches .....	5
Church Members .....	271
Schools .....	9
Pupils .....	356
Sunday-school Scholars .....	584

## SKOKOMISH AGENCY.

Rev. Myron Eells writes:

"The past year has in some respects been one of the darkest of the nine I have been here, yet during no year have I received so many Indians to the church on profession of faith—thirteen. The church here now numbers 34; the average attendance at public worship is 70; at Sabbath-school 51; the amount contributed by the church as a body for benevolent purposes, \$77.15; amount contributed for benevolent purposes from church members as individuals, as far as I can report it, \$554.81; families under pastoral care, 50. At Dungeness the church numbers 15; the average attendance at public worship is 45; at Sunday-school 35; families under pastoral care 30. Dan Brown, a half-breed, but virtually an Indian, having been brought up with the Indians and always having lived with them, is superintendent of the Sunday-school.

"I made two trips to Dungeness, continuing one of them to Clallam Bay, to preach to the Indians; one trip to Steelacoom to assist in the ordination of Mr. A. T. Burnell, who for a year and a half was school teacher on this reservation; one trip to Forest Grove, Oregon, where is the Indian Industrial Training School for this coast, and one trip to Walla Walla, to attend the annual meeting of our Association, traveling in all, including a few shorter trips mainly for preaching, more than 2,000 miles.

"The schools at Skokomish and Dungeness are supported entirely by the Government. The agent writes that the schools have suffered severely on account of the reduction of salaries, he having been obliged to replace the teachers who left by those less capable, yet the schools have been kept up during the year with a larger attendance than ever before, and the Indians have taken more interest in the education of their children than in former years, as they appreciate the benefits arising therefrom."

## DAKOTA MISSION—SANTEE AGENCY.

Here are two preaching places at which regular Sabbath services are maintained by the natives, and two houses of worship, one of them the normal school, one native pastor with eight catechists or lay preachers. The pilgrim church numbers 173-62

men and 111 women. During the year 13 have been added by profession and 6 by letter. The contributions of the church for pastoral support have been \$106.60; for missions among the wild Indians, \$55.58; for care of sick and incidental expenses, \$66.15; by the womens' and childrens' societies for missionary purposes, \$66.67; making in all \$295.

#### FORT SULLY STATION.

From Rev. T. L. Riggs:

"Our work at Standing Rock promises well. A school has been kept up during the winter and has been well attended. Mr. Edwin Phelps, a native from Sisseton Agency, with his family, is doing good and efficient work. There should be a second station established at once on Grand River, a few miles distant, and we should be ready to occupy other points as opportunity may offer. The valley of the Grand River is likely to be taken up by Indians of Standing Rock Agency as they are ready to settle on individual farms. Sitting Bull is to be located on this stream a few miles east of our present station. He will have more or less of a following.

"Of the work in connection with the Cheyenne River Agency the newest is that on Cherry Creek, where some 800 Indians, wholly wild as yet, are gathered and live after their Indian custom in tents that can be struck and moved away at a moment's notice. Since the 1st of May I have had regular work done at this point. A large tent was made and found place in the camp as school tent. Two native workers have spent the summer there. This is School Cheyenne River No. 3. Everything is in a state of wildness, and only by keeping no roll of names could the children be induced to return from day to day even for a short time. This is a field of great promise and should be attended to at once. I had hoped before this to hear of some action of the executive committee enabling me to build at this point and others on the Cheyenne River.

"The work at the Cheyenne River No. 1 is supported by the native missionary society. Rev. Isaac Renville, their missionary, has been on the field over three years. The Indians there are farming and stock raising on a moderate scale. His school work has good satisfaction.

"Cheyenne River No. 2 is comparatively a new effort, and has not met with very great success; last winter I bought an old log house and put a native helper to work in the Two Kettle village.

"Chautier Bottom Station has been occupied for several years past, but the greater number of Indians formerly here have moved away and the house remains. Work here was done by David Lee for three months.

"The work at Peoria Bottom has been carried on quietly during the year. The schools have been small, but attendance improving in regularity. As a missionary station for evangelistic effort the work here is so advanced as to be able to provide largely for itself. Our Indians have the missionary spirit and in their turn now carry the Gospel to others. Still, careful oversight of the work here is very needful. Many of the original homestead takers have relinquished their claims to white men—perhaps not more than half the original twenty-five still hold to their land. Those who do remain have done very well, and will be able to make final proof and receive from the Government there patents this fall. I would urge the establishment of a boarding-school here as speedily as possible. A school such as this would afford the guidance and help needed by the native Christian here, and be a grand point of collection from the out-stations, meeting a very pressing need. No place I know of can offer so many advantages as this for such a school. I am not speaking in antagonism to the Santee school. The work there is very different, and more advanced in many lines. Both are needed. The membership of the Shiloh Church is 29, 8 having being added during the year. The contributions have amounted to \$199.24."

#### FORT BERTHOLD AGENCY.

Rev. C. L. Hall, the missionary, writes:

"During all the year the Sabbath meetings were kept up morning and afternoon and most of the time in the evening. On Wednesday afternoon I visited the sick and did house to house preaching in the Indian village, and from November to April taught a few young men who came each evening to school. The Sabbath exercises were in three or four different languages each Sabbath, first preaching and worship for the Gros Ventres and Mandans in the Gros Ventre language, which both understand, at eleven an English Bible class, in the afternoon a few Rees received instruction in the Ree tongue, and then in the evening any English, Gros Ventres, or Rees who could be got out again listened to singing and the word of God. Sometimes traveling Sioux or Dakotas would be present and hear something in their tongue. There have been no additions to the church during the year, but there is a manifest increase of respect and friendship for us, and the people, especially the men, are more industrious than ever before. One of the chiefs has of his own accord sometimes 'cried the village' in the Indian style to call the people to Christian worship and the children to school.



Having just returned from a visit to the Crows, who are cousins to this people, and the band of 200 Gros Ventres at Fort Buford, who have not yet had any instruction, I appreciate the great advance the Berthold Indians have made in civilized pursuits and manners. During the whole year, except the vacation months of June and July, Miss E. L. Ward kept up a school each forenoon, and taught sewing and knitting and bread making, or visited the people. At other agencies scholars have been induced to attend school by giving them Government rations, but here no such inducement has been offered, so that only those who were anxious to learn for the sake of the good they could see in it have attended. During the year I made two trips to Devil's Lake to aid and encourage the native missionary there and his people. The native society have become so much interested in that field that they support the effort there entirely themselves, and the people there are helping to support their own work. Observation and experience confirm my belief that the preaching of the gospel simply and clearly in the heart-language of a tribe is a force which makes all other efforts valuable, but without which only small and slow progress can be made."

#### SISSETON AGENCY.

The Good Will Mission school reports 35 boarding pupils and a few day scholars. As a general thing the scholars made fair progress. The girls excelled the boys because they heard English while engaged in sewing and house work, whereas, the boys had not this advantage, having only an Indian woman to care for them in their boarding hall. We found excellent homes for three of our pupils, two girls and one boy, all of whom are doing well. One of these came home on a visit recently and had evidently made marked improvement in every respect. The other girl through her letters shows great advancement in ideas. The boy is said to be learning English rapidly. A number of others were sent to the training school at Santee Agency. We consider the plan of placing the pupils, after some knowledge of English has been obtained and other training received, in good white families a most excellent thing, and we think the Government should make provision for a large number to be cared for in this way. In the school-room two teachers were engaged with the scholars, having a morning and a short afternoon session. One class, composed of pupils in school for the first time, completed first reader, could add and subtract simple numbers.

A class in history, composed of pupils having some knowledge of the English language, were taught the important dates in the history of the United States from the discovery of America to the beginning of the Revolutionary war. The class in language were required to write exercises from dictation, thus learning the correct expression of ideas and the uses of capital letters and punctuation marks.

The matron writes that of the twelve girls under her care nine learned to make very good light bread, considering that the flour was sometimes quite poor. Four of them made pies and other good things. All received instruction in other branches of housework, as also in sewing, and most of them made creditable improvement. On the last day of school a table was shown bearing their various handiwork—bread, pies, cookies, as also garments of various kinds and mittens the girls had knitted. All were marked with the name of the makers. The exercises on that day were very interesting and showed the patient drill that had been given the pupils.

The girls had special instruction given them in the Bible on the Sabbath besides what they received in the Sunday-school, and all were trained to daily praise the Lord with song and prayer and reading of the word.

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#### AMERICAN BAPTIST HOME MISSION SOCIETY.

##### THE INDIANS.

The number of missionaries among the Indians has been nine—three whites and six Indians. These have labored among the Cherokees, the Ottawas, Peorias and Miamis, the Sac and Fox tribes in the Indian Territory, and to some extent among the pagan Piutes of Nevada. In the latter tribe, on the Pyramid Lake Reservation, during the last year, the old Chief Winnemucca, afflicted with a fatal malady, directed that his young squaw be stoned to death, for bewitching him with his sickness. The horrible sentence was executed.

The great thing first to be accomplished, is to provide the necessary buildings for the Indian University, on the new site near Muskogee, Indian Territory, for occupation in the fall of 1883. For this, \$10,000 are needed. A generous pledge of \$5,000 has been made by a friend of this work, on condition that \$5,000 more be secured by

August of this year. The Board appeal to all to forward their pledges at once, whether small or great, so that this project shall not fail.

Our Indian missions have suffered greatly for lack of properly trained native missionaries and pastors. Our hope of better things rests in this institution, located where it is accessible to the whole Territory, and open to students from all the nations and tribes. During the last year nearly 100 students have been enrolled, several of the number having the ministry in view.

The amount expended for missionary and educational work among the Indians, is \$4,763.69.

Rev. Daniel Rogers, general missionary, gives the following summary of Baptists in the Indian Territory:

Cherokees (exclusive of Delawares), 998; Delawares, 206; colored 596. Total in Cherokee Nation, 1,800. Creeks, 2,500. Choctaws and Chickasaws, 1,600. Seminoles, 242; and colored, 125—total, 367.. At Wichita Agency, 65; Ottawas, 45; Peorias and Miamis, 25; Sac and Fox, 19. Total in the Territory, 6,419.

The committee on work among the Indians reported, through Rev. T. A. K. Gesler, N. Y., as follows:

"If resolutions and memorials could have saved the American Indian, he would long ago have been lifted into blessedness. But, unfortunately, reports of committees, and expressions of favor from benevolent societies are but a poor substitute for either manly justice or Christian beneficence.

"The Indians may and probably do need the advantages of citizenship and the protection of wise laws, but we need to realize that the ills with which they are afflicted are of a more radical kind than can be cured by the touch of legislation.

"Let us squarely face the fact that no political expedient will serve as a compensation for their injuries or introduce them into a condition that is either safe or satisfactory.

"Our manifest duty is to give them the gospel. We must seek to Christianize them by efforts so enthusiastic and efficient that our zeal shall make atonement, as far as atonement is possible, for the neglect and the wrongs from which they have suffered. If as Christians we are debtors to the heathen beyond the sea, surely our obligation is incalculable toward these pagans who dwell in our own land, their possessions despoiled by the white man's rapacity and their faith destroyed by his perfidy.

"Education adds permanence and power to Christian influences. Hence we have wisely sought to associate with our work of evangelization an attempt to educate. But what we have accomplished in this direction, while exceedingly satisfactory, should be regarded rather as a prophecy than a fulfillment. We call attention to the very favorable opportunity offered to us for controlling the educational future of all the tribes in the Indian Territory by the proposed removal of the Indian University to the lands donated by the Creek Nation for this purpose.

"It is painful to realize that of the Pah Utes, a people numbering about thirty-five hundred souls, a great number are, in spite of our best efforts, shut out from the probability of ever hearing the gospel. The older people among them cannot understand our missionary, and the Indian interpreters seem to be unable either to grasp the Gospel idea or in their meager language to communicate it to others. Here are men dying of thirst and unable to see the cup that is held to their very lips. While our missionary hopes in time to overcome these obstacles by a more familiar knowledge of the dialect, it is none the less a reproachful fact that we have so long neglected our manifest duty to these wilder tribes.

"From the country of Alaska comes a cry for help as pitiful and as hopeless as any that ever startled Christian ears from the lands beyond the sea. What answer will our great denomination make to this repeated appeal?

"Your committee recommend:

"1. That increased effort be made to acquaint our churches with the needs and encouragements of our evangelical work among the Indians, in the hope of securing enlarged contributions for its more vigorous prosecution.

"2. That all possible diligence be employed in obtaining the funds necessary for removing the Indian University from Tahlequah to Muskogee, and for increasing its educational facilities in a degree commensurate with the enlarged opportunities thus to be presented.

"3. We repeat the recommendation made to the society a year ago, that missionaries be sent as soon as practicable to the Indians of Alaska.

"4. In view of the fact that the United States Commissioner of Indian Affairs in his annual report to Congress mentions as an especially difficult feature of the work of civilization the condition of Indian women, we desire to express our gratification that the Woman's Home Mission Society promises to aid in the solution of the problem by its labors among this class."

After addresses by Mrs. A. M. Quinton, Pa., and Rev. Ira A. Cain, Kans., the report was adopted.



## PROTESTANT EPISCOPAL.

[Eleventh Annual Report of the Missionary Bishop of Niobrara.]

## NATIVE CHARACTER AND CONDITION OF THE PEOPLE.

The people among whom the mission is placed, the Dakotas, are a people of superior character and intelligence as compared with many other Indians. They have long held a dominant position as the consequence of their many successful wars with the Crows, Arickarees, and Poncas, and possess the personal dignity, gallantry, and hospitality which naturally result from such triumphs. They are not given to stealing, except in war from their enemies. The relations of the sexes are far from what they ought to be, but are not as bad as might have been expected; and, notwithstanding there is a dark side to their life, they are, on the whole, a people pleasant to be with, and the manners and habits of their children when we take them into the boarding-schools indicate that their parents are far from the degradation which characterizes some savage tribes.

Rev. H. Swift, who has had rather extraordinary opportunities of viewing it, writes thus of their condition when he began his work among them:

"They were heathen in what belief they had, utterly ignorant of the God of revelation and of spiritual truths, while they had many dances and ceremonies which tended to keep them fixed in their heathenism. The camp where I lived seemed to be the center of these things, and the sound of the dance or the conjuror's drum was hardly ever unheard day or night, while strange fantastic processions and incantations such as I have seen nowhere else were matters of common occurrence. I soon ascertained what their feelings toward missionaries were. On one side was a party which would have nought to do with us, because they feared our work would destroy their old traditional customs and dances. The conjurors and dancing chiefs represented this faction.

"There was a party which looked with suspicion on us—confounded us with the Government. They said 'let the Government fulfill its promises to us, and then it will be time to talk of schools and churches. As yet we want to have nothing to do with you.' This faction was represented by many good and intelligent men.

"Then a third party, not very numerous nor very strong, favored us; but I soon saw that their professions were hollow. There was no hunger of spirit, but rather hunger of body; they looked upon the Church as a grand store-house to draw from, or as a means to secure greater favors from the agent. In fact, the only value that could be attached to their asking us to come and help them was that it enabled us to come among them with their free and cordial consent, and that we had in them a kind of protection against the other factions.

"We soon picked up some children and began a day and boarding-school. It was very hard to have any day-school. One Indian would be jealous of another, and if one child came another would be taken away. I did my best to overcome this wretched spirit, but for a long time in vain. Sometimes I would have a large school, and perhaps the next day it would dwindle down to two or three. Then again an upward rise, but perhaps another set of children. We were overrun, too, by Indians; no room was too private for them to force their way in. It was useless to try to lock any doors, for they stole every key we had in a very short time. It must be remembered that these poor people were thoroughly heathen; that many were hostile, and semi-hostile, and their whole desire was to torment us as much as possible. We were much oppressed by begging, and the people were so wretchedly poor that it was hard to shut our hearts to them, and consequently we went through the experience of nearly every missionary; while we helped many deserving cases, we were much imposed on by unworthy ones. The parents and relations of our boarding children were a great source of annoyance to us. They considered the fact of our having their children living with us as sufficient claim on us for indefinite supplies of clothing and food; and a refusal to accede to their exorbitant demands was followed usually by the carrying off of one of the children and a troublesome chase after him. We were much harassed by hostiles who invaded us all hours of the day and night, though never offering to do any violence, and by the officious kindness of friendly Indians, who, considering us in great peril, paraded around the house through the night and often kept us up late in the evening, sitting with conspicuously loaded rifles on their knees and entertaining us with prophecies of possible catastrophes.

"Now a word about our Indian services. I used to drill the people, teaching them hymns and responses, and having just as much service as they could follow. They soon began to improve, the people learned to stand, and some of them, though sheepishly, to kneel. I had baptized only a very few as yet. In fact the people were all of them so wretchedly ignorant that I did not care to do so until I had instructed them for a long time."

## WORK IN THE VERNACULAR.

Most of the clergy have with admirable zeal and patience acquired the language of the Indians, a pre-requisite to successful missionary and pastoral work among them, and through their labors the people now enjoy the prayer book, a hymn book, the Kings' Highway, and the Calvary Catechism in their own tongue, as, through the labors of others, they possess the Bible in the vernacular.

No words can express too emphatically the blessing these versions have been. I suppose that it is admitted, on all hands, that the gospel must always be carried to the heathen in their own tongue. The notion that all that is necessary to the conversion of the Indians is that an English speaking, well-meaning white man should, for a year or two, take up his residence among them and preach the gospel, however often such enterprises may be called missionary work, is, of course, absurd. The secret of any success the missionaries in Niobrara have had lies largely in the fact that they have taken up their homes among the people, and made them hear in their own tongues wherein they were born the wonderful works of God.

God bless them for all the vexation of spirit and the toil of mind and tongue which they have cheerfully endured to accomplish this end ?

## NOT AN END, BUT A MEANS.

And yet it has seemed to me of the first importance to regard this vernacular work as provisional ; as not an end, but a means to an end ; indeed, to look upon everything as provisional which, if permanently maintained, would tend to make Indian life something separate from the common life of our country ; a solid foreign mass indigestible by our common civilization. Just because it has been an indigestible mass has our civilization been all these years constantly trying to vomit it and so get rid of a cause of discomfort.

Ordinary laws must have their way. All reservations, whether the reserving of land from the ordinary laws of settlement or the reserving of the Indian nationality from absorption in ours, or the reserving of old tribal superstitions and notions and habits from the natural process of decadence, or the reserving of the Indian language from extinction, I have regarded as necessary evils or as but temporary expedients. The only safety for 250,000 people divided up into over a hundred different tribes speaking as many different languages, scattered on about seventy different reservations among 50,000,000 of English-speaking people lies in flowing with the current of their life and ways, not in trying to hold its own against it or obstructing it. And I have thought our missions to be not what it would be if the Indians were to be an insulated people like some of the islanders of the South Sea, that of building up a national Indian Church with a national liturgy in the Indian tongue, but rather that of resolving the Indian structure and preparing its parts for being taken up into the great whole in church and state.

From the first, therefore, I have struggled against the notion that we were missionaries to Indians alone and not missionaries to all men ; I have pressed the study of the English language and its conversational use in our schools, and however imperfect my efforts, the aim of them has been to break down "the middle wall of partition" between whites and Indians and to seek not the welfare of one class or race, but the common good. I should like to repeat here language used in my report for the year 1880 :

"It is a mistake, then, to think of the Indians as a strange people. That way of thinking of them has been the source of a vast deal of our errors as a nation in dealing with them. From this it has resulted that they have not been brought under our laws or reconciled to our customs or mingled among our people. They remain, even in old settled communities, a distinct people, with a nationality, a religion and manners of their own, proud of being Indians not being Americans, and hence an obstruction, a gravel-stone in the machinery of our political and social life."

From the same mode of thought has resulted the segregation of the Indian upon reservations from which the white man is excluded, and this not as a temporary expedient, but as a permanent policy—shut up there in their own helplessness and ignorance, without the stimulation which good examples of agriculture, trade, and manufacture impart; barricaded out from the contagion of our warm, on rushing, common life. While many of the white men who have intermarried with the Indians are industrious and virtuous, and are valuable helpers of Indian civilization, and have nobly seconded missionary effort, the tendency of the reservation system has been to exclude such white men generally, while the vicious and lazy, who care not for law, have too often found in these reservations a refuge and home. These reservations lie in great squares of many miles in extent, like blocks of granite in the way of the progress of civilization, and shut off communication of settlers here with settlers there. They are thus an annoyance and vexation to the whites. The people who occupy them are looked upon with dislike as an alien, and though they are the aboriginal occupants, as an inter-



loping population, and therefore the legitimate subjects of degradation and oppression.

The sooner the Indian country can be divided up into separate farms, the sooner these farms can be secured to the Indians by a title adequately guarded; the sooner the remainder of the country can be sold to white settlers and the two races thus be intermingled; the sooner the Indians can be prepared for this change it seems to me the better.

#### SANTEE MISSION.

(Population, including Flandreau, 1,060.)

The mission was begun at Redwood, Minn., in 1860. Removed to present location on Santee Reserve, 1868. Rev. Mr. Fowler took charge April, 1878.

There is a central church and two dependent chapels on this reserve, the chapels being respectively 12 and 6 miles distant from the central church. Saint Mary's school is attached to the central mission building on the north. The Flandreau Mission is more than 100 miles distant; but as the people are Santees, the mission is combined for purposes of administration with the Santee Mission.

The work has come to be in a very healthy condition under the faithful labors of Mr. Fowler. As an illustration of this, I may mention that on a Saturday in July last I went over with the missionary for a visitation to the Chapel of the Redeemer, a little chapel situated among a scattered farming population. We staid at a house almost a mile distant from the church. A heavy rain was falling Sunday morning, and we doubted whether it were worth while so much as to go to the chapel. Seventy persons came together from their scattered houses notwithstanding, and thirty-six participated in the celebration of the Holy Communion.

#### YANKTON MISSION.

(Population, 2,000.)

This mission was begun in the year 1869 by Rev. Paul Mazakute. In 1870 the Rev. J. W. Cook took charge. He has seen the whole people pass from tent to log-house life, and has presented 293 persons for confirmation.

The mission consists of a central church, which serves as the bishop's church, and two chapels, each 15 miles distant from it. Saint Paul's school is within a few hundred feet of the central church, and Emmanuel House is not farther off.

An excellent work has been carried on among the women in connection with Emmanuel House by Mrs. Fox. She has been faithfully assisted by Angelique Gayton, a graduate of Saint Mary's school. The women have cordially responded to Mrs. Fox's suggestions towards self-help and helping others, and have raised \$49.75 by their gifts and by the sale of their work for benevolent objects. Kind friends at the East have done much to further the work and to enable me to make the House more comfortable and better fitted for its uses.

#### YANKTONNAIS (CROW CREEK) MISSION.

(Population, 988.)

This mission was begun in the year 1873 by Rev. H. Burt, who after serving at several other points, again resumed the charge of it in 1881.

The mission consists of a central church and two chapels, distant severally 6 and 7 miles from it. The population has shifted so much since the church and chapels were erected, that the large church (Christ Church) is now being removed bodily to the agency, the chief and central point, and the little chapel (Saint Thomas'), now at the agency, will be removed hereafter to the midst of a farming settlement.

#### LOWER BRULÉ MISSION.

(Population, 1,550.)

This mission consists of the central church and one station about 6 miles from it. The people are on the west side of the Missouri River, and in frequent communication with the wilder Sioux. The better disposed find it hard to hold their ground. There is a flourishing congregation at the central church, however. The out-station is very weak and work is suspended there for the present.

After having been assured for years, both by their religious teachers and by the officers of the Government, that those Indians who began farm life would thereby secure the permanent possession of their land and homes, this people have been astounded and almost driven to fury by the discovery during the past year that a plan had been

nearly consummated without their consent or even knowledge, by which they were to be deprived of both houses and land and removed to another locality.

## CHEYENNE AGENCY MISSION.

(Population, 3,188.)

This mission consists of a central church and two chapels, respectively 65 and 40 miles distant from it. Forts Bennett and Sully, several miles more distant still, are also frequently visited by the faithful missionary.

Saint John's boarding-school is located within a few hundred yards of Saint John's chapel.

The mission was begun by Rev. Henry Swift in the year 1873. The circumstances are referred to in his narrative quoted in the paragraph entitled, "Native character and condition of the people." The progress of many of the people has been remarkable. The settlement made by the Indians, who under Mr. Swift's lead have taken claims near Saint Stephen's Church, is a model.

## UPPER BRULÉ (ROSEBUD) MISSION.

(Population, 7,762.)

This mission consists of the central church and of Saint Luke's station, 25 miles distant.

As this mission and the Ogallala (next in order in this narrative) are in quite a distinct part of Dakota from the other missions, and as they are placed among two of the largest bodies of the wildest Indians in the country, it may be well to rehearse here some of the events which have attended the first years of the effort.

These missions grew out of a visit suddenly made in 1874 to the Upper Brulés and Ogallalas, to discover the cause of a threatened outbreak and pacify the malcontents.

The Red Cloud and Spotted Tail Agencies were then the resort during the winter of multitudes of Northern Indians (Minneconjous, Sans Arcs, Onkapapas, &c.), variously estimated at from 10,000 to 15,000 in number, who ranged over districts far removed from civilization and the power of the Government, and who, when driven in from their roving life upon the plains farther north by the rigors of the winter, came to the Red Cloud and Spotted Tail Agencies, attracted by the rations which the Government distributed there.

The wilder spirits among the Ogallalas and Upper Brulés found in these sojourners congenial company. Combined they constituted a turbulent party, which for the time ruled the agencies with a high hand. The better-disposed Indians had not yet reached strength enough, either in number or character, to resist these impetuous hordes from the north and their abettors. Those who sincerely desired to learn a better way *dared not* raise their heads, and those who favored progress in quiet times, because it seemed the winning side, were politic enough to float with the tide when its tumultuous waters ran the other way. War parties were moving in every direction. Turbulence reigned supreme.

Unpropitious field in which to sow the seed of the word. Yet a cleft was found in the hard rock in which to drop it. Many of the half-breeds and some of the better-disposed Indians were accessible. Better still, brave, faithful men and women were found to sow the word. An appeal which I made was responded to from within the mission, and the Rev. W. J. Cleveland, accompanied by Mrs. Cleveland and Miss Leigh and Sister Sophie C. Pendleton, appeared on the scene in June, 1875, and began the work. Over a hundred persons have since then been presented for confirmation in this mission.

Some of the hindrances to the extension of the Rosebud Mission, to which I have referred in former years, have, I am glad to say, been removed, and a promising opening for the work of the church having been presented in Good Voice's Camp, a station named Saint Luke's was begun there about Saint Luke's day last fall. Salos Walker was put in charge as catechist, and the whole settlement have identified themselves with the mission. Mr. Cleveland has baptized there within the year seventeen infants and fifteen adults, and the chief and three others were confirmed on my visitation in June. There are indications that other like opportunities will soon open to us.

## OGALLALA, OR PINE RIDGE MISSION.

(Population, 8,117.)

The mission consists of the central church and of three stations which are respectively 30 miles, 25 miles, and 20 miles distant from the central church. The whole mission is for the present attached to the care of the Rev. W. J. Cleveland, who resides



at Rosebud Agency, 100 miles (three days' journey) distant. He visits it three times a year.

The first steps toward beginning the mission were taken under the conditions described in presenting the Rosebud Mission. The disturbed condition of the people and the prospect that the agency would be removed, however, rendered delay advisable for a time, but early in September, 1877, the Revs. Luke C. Walker and John Robinson left the Missouri River with instructions to begin school and mission work without delay. Mr. Walker later withdrew to undertake the work among the Lower Brulés. In my report that year I wrote, "All that they can do at present among the 6,000 restless, untutored beings who are gathered on the boundless plains which surround the Red Cloud Agency will be but as 'a handful of corn upon the mountains.' But, please God, by hard work and many prayers the fruit of their effort shall yet 'shake like Libanus.'" The prophecy seems in a fair way of being fulfilled.

In the illustrated copy of this report will be seen a view of the neat church which now stands at the center of the mission. It is overcrowded generally with worshippers, and preparations are being made for its enlargement. There are three out-stations, and during the past year 101 adults and 81 infants have been baptized and 24 persons confirmed.

Wounded Knee Creek, on which the Rev. Amos Ross's stations are located, is pretty well settled up already, and seems to offer more eligible places for settlement than any other part of the reserve, and I am expecting to be able to erect a chapel at a central point on it which will serve as a place of worship for all the settlements which are strung along it. A tried friend of the mission, Mrs. J. J. Astor, has placed in my hands funds for the chapel, and from another friend I have received \$250 of the \$500 needed to get the native deacon, Rev. Amos Ross, under roof. I am in hope that the balance will be forthcoming. The Government building which he has been occupying will no longer be at his disposal, and I have been forced to undertake the erection of a house for him in advance of the receipt of sufficient funds.

#### BLACK HILLS MISSION.

The mission consists of the central church and two stations, 10 and 25 miles distant from it, where services are held in private houses.

The Sissetons petitioned for the services of the church very early in my episcopate, and more than once sent deputations ten days' journey to press their claim. Insurmountable obstacles, however, prevented our beginning a mission. Good work was done, meanwhile, among many of them by the Presbyterians, but the petitioners still pressed their application for a mission of the Episcopal Church, and in June, 1881, Rev. Edward Ashley, who had served successively as teacher, catechist, and deacon in other parts of Niobrara, having received priest's orders, settled among the Sissetons and a successful mission is now established.

#### SPRINGFIELD MISSION.

(Population, 500.)

The town of Springfield lies just outside my district and within that of Bishop Clarkson, but by mutual agreement the work there was begun by me is under my charge. Hope School is located in this town. An interesting Sunday-school has been conducted under the superintendence of Mrs. Knapp, principal of Hope School. The services have been maintained as best we could by Rev. Mr. Fowler and myself, and recently I have been able to place Mr. W. J. Wicks, a candidate for holy orders, in charge as resident lay reader and catechist.

#### BOARDING SCHOOLS.

In our boarding-school work I have been led to follow the plan of having small schools (none exceeds thirty-six scholars), that family life, as contrasted with that of an institution, may be preserved, and that the personal contact of the officers with each individual scholar may be frequent and familiar. And instead of grouping the boarding-schools together in one locality—a method which has some advantages—ours are scattered at four different points, that these centers of heat and light may be distributed as much as possible.

I believe the plan has, on the whole, worked well. Could we establish a school somewhere in the western part of the district more accessible to the children of the Rosebud and Pine Ridge Agencies, who now in order to reach our church boarding-schools have to travel journeys which range from six to ten days in length, we could have supplied a great desideratum and rounded out the boarding-school work most satisfactorily.

Has the church done all that it can, or will, in behalf of the children of the Indian, or may I hope that this want will yet be supplied? It might be that some one who is able and likes to do great things for Christ would furnish the funds necessary to erect the requisite buildings (say \$8,000), and that the current yearly expenses (say \$3,000) could be secured.

Our mission boarding-schools are the following:

Saint Paul's boarding-school (36 young men and boys), Yankton Reserve.

Saint Mary's boarding-school (35 girls), Santee Reserve.

Our boarding-schools are plain and practical, and the officers are successful in making them neat and tasteful, a combination of excellences not to be achieved without constant, patient effort made ingenious and keen to excel by the stimulus of a high ideal.

We have not yet done our best in the working of these schools—so the devoted teachers would, I think, have me say—but we feel the glow of success and have been blessed with results enough to make us wish to do better. We will all unite in a tribute of praise to the children. They are of course *children*, with moods and fancies and with natures undisciplined and un instructed, and the drain on the watchfulness and patience of the teachers is severe, but the tractableness of the scholars and their desire to please are on the whole wonderful. While each school has its own characteristics and peculiar excellence, the following language used by the principal of Saint John's School states, or by implication suggests, what is true of all the schools: "The health of the children during the whole year was remarkably good. Indeed we have been wonderfully blessed in that respect; not one child has been seriously ill during the four years we have had charge. The improvement in the girls has been very satisfactory. Their household duties have been done with much cheeriness and evident interest; while in school-room work there has been a steady advance over previous years, especially in speaking and understanding the English language. We have carried on the work without servants as usual, employing two of the older girls as assistants, alternating the forenoons of each month between them; afternoons they were pupils the same as the other girls. One of these girls has been employed for two years and has carefully saved her earnings until she has quite a little sum laid by besides purchasing herself a sewing-machine. The other girl has been employed one year and particularly distinguished herself by overcoming a great repugnance for kitchen work and made herself a stand-by in plain cooking. This vacation she has kept a little school for camp children, and up to this time has not lost a day. The agent has shown a friendly feeling, doing what he could to assist us. The Indians have given us no trouble whatever throughout the year, and have manifested interest and good will."

Six boys from the captive band of Sitting Bull have been in Saint Paul's School during the past year, an addition of three to the number who were there last year from that band. It sets one to thinking, the fact that there were no six boys in the school quicker to learn, more tractable or more ready to coalesce with the general life of the school than this group fresh from the wildest Indian life, which had spurned the control of the Government, and asked only the privilege of ceaseless hunting and roaming. How hard it is sometimes to square our theories with our facts.

#### GENERAL REVIEW OF THE MISSION.

A general review of the mission reveals much that is cheering. Where once was seen only the fantastic gear of the savage, and the only assemblies were those for the hideous orgies of heathen dances, 25 congregations of decently-dressed worshippers, aggregating an *average* attendance of 1,160 Indians, gather every Sunday and offer in prayers and spiritual songs their homage to Almighty God, as revealed in His love and holiness in His beloved Son. Minds which once hardly raised themselves above the sphere of their bodily desires are now reaching after the highest things, and extending over their lower natures the lordly sway of the judgment and the conscience.

I find on making up my report for the general convention that during the three years last past the clergy have had the privilege of admitting by baptism 864 infants and 468 adults into the ranks of those whose names are written in heaven. During the ten years last past they have prepared and presented for confirmation nearly 900 persons. In our boarding-schools 132 children are growing in every acquirement that can contribute to their welfare. They are honest, truthful, obedient. They love us and are loved. Our native clergy are men of probity in private life and useful in their high calling. Our candidates for the ministry are sterling, manly fellows, and are in love with their prospective vocation. The supper of the Lord is not neglected, and when the King comes in to see His guests He finds 796 ready to sit down at His table.

Even the external world testifies that a new rule has been introduced, and that God has set up here His kingdom. Nature has responded, under the blessing of God, to the presence of intelligent, industrious men, and the wilderness and solitary place



are glad for them. The change for the better in the amount and in the distribution of the rainfall, and consequently in the productiveness and appearance of the country, has been only a little less than miraculous. Our surroundings are becoming attractive, and in some cases, even beautiful, and we have enjoyment now where once we existed only by sheer endurance. Neat churches and chapels, and side by side with them simple but comfortable parsonages, are dotting the once unbroken wild. Gardens rich in wholesome vegetables, and gardens adorned with flowers, like Elims, give delight where once arid desolation held almost undisputed sway. I find it hard to believe now that this is the country of which in earlier years I truthfully wrote and spoke as a hopeless desert.

Thanks be to God for all things.

Commending the mission to the continued love of the church and to the protecting care of the Divine King, I remain, the obedient servant of the Church,

WILLIAM H. HARE.

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FRIENDS.

*To the Board of Indian Commissioners:*

RESPECTED FRIENDS: The Society of Friends report the result of their labors the past year as follows:

Our work has been principally confined to aiding the Indians at the combined Santee, Flandreau, and Ponca Agency in Nebraska.

We have long felt the necessity of securing to the Indians permanent titles to their homes in order that they might be encouraged in the arts of civilization and self-support, for which Friends and others have been laboring for many years.

The Santee-Sioux Indians in common with the entire Sioux nation, either residing on their reservation or elsewhere, were entitled under a treaty made with them in 1868 by the United States Government to patents to their lands so soon as they were able to comply with the articles of said treaty. They were required to occupy the land for three years previous, and to have made improvements thereon to the value of \$200.

Over a year ago Agent Lightner made application in due form for a patent for one of the Santee Indians, but the application was refused. We investigated the matter and found that if the Indians took homesteads under the treaty of 1868, they thereby became actual citizens of the United States, and could at any time dispose of their lands, which of course would have been very disastrous to many of them.

With the assistance of the officers of the Department at Washington, we prepared the following bill, as a supplement to the treaty of 1868, which, after earnest efforts on our part (and the valuable aid of that lamented and true friend of the Indian, the Hon. Dudley C. Haskell), became a law:

"*Provided*, That the patents authorized to be issued to certain individual Indians by the concluding paragraph of Article Six of the treaty with the Sioux Indians, proclaimed the twenty-fourth day of February, 1869, shall be of the legal effect, and declare that the United States does and will hold the land thus allotted to them for the period of twenty-five years *in trust*, for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs, according to the laws of the State or Territory where such land is located, and at the expiration of said period, the United States will convey the same by patent to said Indian, or his heirs as aforesaid in fee, discharged of said *trust* and free of all charge or incumbrance whatsoever.

"And no contract by any such Indian, creating any charge or incumbrance thereon, or liability of said land for payment thereof shall be valid."

Under this well-guarded act of Congress the Santee Indians are rapidly locating their permanent homes. Already a considerable part of the reservation has been resurveyed and allotments made to about one hundred persons, fifty of whom have filed their applications for patents.

This we consider one of the richest blessings Friends have achieved for those Indians, during our labors among them.

On behalf of Friends,

LEVI K. BROWN.  
 RICHARD T. BENTLEY.  
 CYRUS BLACKBURN.  
 JOS. J. JANNEY.  
 STEPHEN R. HICKS.

## BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

The usual statistics of the churches and schools are here given. They do not report large accessions, except in a few instances, but they show signs of spiritual life in most cases.

Churches.	Received on profession.	Whole number.
Seneca Mission :		
Cattaraugus .....	17	110
Alleghany .....	7	65
Tonawanda .....	1	24
Tuscarora .....	1	24
Chippewa .....	6	79
Dakota :		
Yankton Agency .....	11	72
Hill Church .....	2	44
Flandreau .....	5	112
Omaha .....	3	61
Creek :		
Wealaka .....	1	72
North Fork .....	1	39
Seminole .....	1	60
Nez Percé :		
Lapwai .....	8	200
Kamia .....	1	208
Wellpinit, Wash. ....	1	67
Umatilla, Oreg. ....	49	53

A few persons were received by letters, but the table only enumerates those who were received on profession of their faith—one hundred and fourteen. The Deep Creek Church was amicably transferred to the charge of a Congregational missionary but a part of its members living near the outstation of Wellpinit, united in the organization of a church there. The members of this church are mostly, if not all, Spokans. The other new church in connection with the Nez Percé mission is composed of Umatilla Indians. Both are favored with the services of native licentiate preachers from the Nez Percé Reserve. Their self-denial in going to these outposts, leaving their own people and their homes to live and labor among strangers, secured the warm approval of their missionary friends, and doubtless the blessing of Him in whose service they are engaged.

Schools.	Boarding.	Day.
Seneca :		
Upper Cattaraugus .....		
Chippewa :		
Odanah and outstation .....	9	50
Dakota :		
At Yankton Agency and three places in its vicinity .....		183
At Santee Agency .....	10	
At Poplar Creek and two places near .....		192
Omaha :		
Near Omaha Agency .....	54	
Creek :		
Wealaka .....	100	
Eufaula .....		25
Seminole :		
Wewoka .....	60	4
Choctaw :		
Spencer .....	60	
Nez Percé :		
Kamia .....		*21

\* Last year's report.

In the boarding-schools, 100 are girls; in the day-schools, not separately classified, probably one-half are girls.



## VARIOUS NOTES.

Of the Seneca mission the report speaks with great thankfulness of new interest at the chief station on the Cattaraugus Reserve. After a long time of declension, the year ended with revived earnestness in the church, and a cheering addition to its members. This was closely connected with a persistent effort by the missionaries and the members of the committee of missions of the presbytery to enlist the church in self-support. This effort was successful; the first step was taken after many years of neglect, and now all are grateful for this good beginning and for the spiritual blessings which have followed it. On the Allegany Reserve, seven members were received and the same number died, leaving the whole number unchanged. The practical supervision of the presbytery, through its committee, already referred to in one respect, is recognized as of general service.

The Chippewa Mission has occupied a substation at Ashland, a few miles from Odanah, where Miss MacLarry is now stationed, and where a small dwelling-house and chapel have been erected for the Woman's Board of the Northwest. The native minister at Odanah, through age and infirmity, has withdrawn from most of his active labors. The boarding-school had but a few scholars, and is not likely to have more, even if it be kept up, unless children from other reserves shall be brought to it. This could be done at a moderate cost, by the efforts of Government; but these seem not likely to be available. The day-school at Odanah is well attended, owing in part to a lunch given to the scholars at the expense of the Government. Much disappointment was felt in the turning aside to secular work of a native, whose services had been engaged as a missionary laborer. The out-station work on Lac Court d'Oreilles is continued, but not with marked success. The training of native laborers, and visits to some of the seven Lake Superior reserves, will probably occupy much of Mr. Baird's time hereafter; a work much needed, but of much difficulty among these 5,000 Indians, living in widely separated bands.

In the Omaha Mission the boarding-school suffered loss from the removal of so many of the scholars to one of the Government schools in the East, but others less advanced have taken their places. This school is supported in part by the Government grant of \$100 per scholar. The church, after passing through some discouragements, seems to be now in a hopeful condition. The number of Omahas is about 1,200, in a semi-civilized state, mainly through the work of the mission.

The Winnebago Mission is still without large visible result, except a better attendance on public worship and the growing influence of the missionary. A dwelling-house will be completed in a few months, at an expense of \$1,000 to the Board, which will not only give an indispensable home to the mission family, but will lead the Indians—1,500 in number—to regard the church as taking a permanent interest in their welfare. The ministers in both the Omaha and Winnebago tribes are no longer young men. Mr. Martin, in his report, urges the importance of soon securing such men, especially in the hope of their learning the vernacular in each case, as of great moment to their usefulness.

The Dakota Mission makes an encouraging report. The old work at Yankton Agency and vicinity is going forward with increased interest. The new work at Fort Peck, on the Upper Missouri, is steadily gaining influence. The Rev. M. E. Chapin and his wife expect to be settled in a short time in the same district. The Sioux, of various names, but all of one family, are supposed to be the largest body of unevangelized Indians on our North American continent. Probably no better door of access to them can be found than at Fort Peck and its vicinity. The mission there ought to receive energetic support, increased rather than lessened by the self-denial and discouragements which will mark its earlier stages. But already signs of promise begin to appear. Too much sympathy and commendation can hardly be given to the two single ladies for their part of the work, that seems to be so well begun. Mr. Wood is laying the foundations of future usefulness by acquiring a knowledge of the Indian tongue, besides holding services now through an interpreter.

The Iowa and Sac Mission affords little material for report. The missionary was absent from his post of labor at his own charges, for several months, on account of his wife's feeble health. When at home he was well received by the Indians. They are few in number, and a good deal unsettled by the question of their removal to the Indian Territory.

In the Creek Mission the boarding-school has been removed from Tullahassee to Wealaka. Thereby a larger and better building is occupied, in a place more within reach of the influential part of the tribe. In both places the property belongs not to the Board, but to the Creeks, who have shown great liberality towards their favorite school. Its being settled in a new building involved a large amount of labor. It is noteworthy that its superintendence has returned, unsought, to the excellent and able missionary who began the school at Tullahassee. In later years it was greatly indebted to the faithful labors of the late Rev. W. S. Robertson, whose memory will long be precious among the Creeks. The number of scholars is increased to 100 at

Wealaka, and nearly as many more applied for admission when the school was reopened, but could not be received. Soon after the reopening of the school, serious sickness prevailed for a while, adding greatly to the cares of the missionaries; but this passed away and the regular duties of the classes were steadily fulfilled until in March, when a case of scarlet fever led the teachers to send the scholars to their homes for a week or two. It is hoped that the spiritual results of this school will be manifest in the future as they have been heretofore.

At Tullahassee, in the early part of the mission year, the school of twenty-five boys was kept up with the consent, and in part at the expense, of the Indian school authorities. Mrs. Robertson, aided by Mrs. Craig and Miss Green, continued in the successful charge of this school until the end of the school year. The religious instruction imparted by the ladies was evidently attended with the divine blessing, and they had the happiness of seeing nine converts received as members of the church of Muscogee, seven miles distant, whose minister and elders had taken much interest in the meetings held at Tullahassee. The school property at this station, so long occupied by the Board, will hereafter be in the use of a school for colored scholars, by the direction of the Creek trustees. May its future course be as useful as its past!

Preaching services have been maintained at various places, particularly by Mr. Perryman, the native minister. He has also rendered some aid to Mrs. W. S. Robertson, in her work of translating the New Testament into the Muscogee or Creek language. In this she is now spending the evening of a life long and earnestly devoted to the welfare of these Indians. Mr. Loughridge is also engaged in translating the book of Psalms into the same language. The later months of the year among the Creeks witnessed serious trouble between hostile parties. These difficulties cannot be described here, and may soon be ended. If kept free from internal feuds, and unmolested by unprincipled white persons from the adjoining States, the Creeks and other tribes in the Indian Territory may hope, before many years, to enjoy the blessings of Christian citizenship in our country, taking rank among our best people. And, if so, they will surely bless the God of Christian missions for these agencies of their prosperity and the hope of eternal life, which a goodly number of them already possess.

In the Seminole Mission, rumors of trouble from lawless persons in the western parts of the adjoining district were, for a time, not a little alarming, but the year ended without disturbance. The boarding-school is doing a noble work here, and the Indians have the faithful services of some of their own sons as preachers of the gospel, themselves signal proofs of the blessing of God on this mission. The contrast in this tribe is great, since the Rev. R. M. Loughridge, now of the Creek Mission, found them on his visit, hastening to wreck and ruin, after having been defeated in a war with the white people, and gained their reluctant consent to his preaching to such as might choose to hear him, provided he remained only in a certain small place. They owe much to his labors and those of the brethren who took up the work and carried it on with the divine blessing, until now the Seminoles are becoming a Christian and civilized people. Among these successful laborers for many years has stood the faithful missionary still in charge of the mission.

The Choctaw Mission, now as formerly, is chiefly represented in the principal boarding-school of the tribe for boys, known as Spencer Academy. A new building has been erected by the council, for its use, in a much better place, and affording improved quarters for teachers and scholars. The arrangements for fitting up and furnishing the new building here, as for the Creek school at Wealaka, cost a great deal of labor and inconvenience to the missionaries, so far removed from towns and stores; but in both cases the Indian council's showed a praiseworthy liberality in defraying the expense. Spencer Academy was reopened in November, with a full attendance of scholars. Some of them had little previous training, and it was no easy matter to classify so many large boys according to their knowledge, and secure their study of the lessons; but the missionaries are well qualified for the work, and able to make a good report of its progress. Here, also, as at Wealaka, sickness invaded the school, causing great trouble for a time. In this school, as in all the Indian schools under the care of the Board, careful and earnest attention is given to the religious instruction of the scholars. The brethren have not been able to enter on preaching services at places yet within reach; the pressing work at Spencer did not permit them to be absent; but after the school is fully under way, it may be found practicable to enter on wider labors.

The Nez Percé Mission, under the efficient labors of the missionaries, has enlarged its borders without lessening its work at home. A new church was organized over the line, in Washington Territory, at Wellpoint, on the Spokane River, embracing some members of the Deep Creek church, and another church was formed on the Umatilla Reserve, Oregon. The returns of both churches are given in the table of statistics. In both, the labors of the Nez Percé minister and licentiate preachers, encouraged by Mr. Deffenbaugh, were of the greatest value; and they were hardly less useful to the two Nez Percé churches on their own reserve, leading them to prize more highly



the blessings of the gospel, and to enlarge their views of Christian duty toward the Spokans and the Umatillas. Besides his visits to more distant places, Mr. Deffenbaugh has kept up his work for the Nez Percés; and the two ladies, Miss Sue McBeth and Miss Kate McBeth, still conduct their very useful schools for the education and training for usefulness of men and women. The interest of the churches at Lapwai and Kamia has been well maintained. Few missions of the church have enjoyed greater proofs of the blessing of God than have been granted of late years to the work for the Nez Percé, Spokan, and Umatilla Indians.

In general, the work of the Board for the Indians must be regarded as healthful and hopeful. The preceding pages show that these missions are going on as well as in former years; and they are conducted at a moderate expense for such a large and varied work, among twelve tribes, amounting last year to but \$31,359.60 from the funds of the Board. More men are needed in several fields, two or three at an early day to prepare for keeping up the work now conducted by aged men, and several to enter upon new stations, particularly in the region of the Upper Missouri River. Both men and pecuniary means are required for this enlarged work.

The statistics of the Indian work of the Board from 1867 to 1883 are here given. They will be regarded as decidedly encouraging. In order to see their force, it is needful to remember two things—that several extensive missions which had been broken up by the war in 1861 have been but partially resumed; and that the three missions received by transfer from the American Board in 1871 and 1872 included only 5 ministers, 1 native minister, 5 ladies, 379 communicants, and 151 scholars.

	1867.	1883.
Missions.....	4	10
Ministers.....	3	16
Native ministers.....		9
Native licentiates.....		17
American women.....	9	35
Native helpers.....		15
Communicants.....	147	1,240
Scholars.....	108	710

As to the transfer proposed by one of the presbyteries of a part of the Indian missions from the charge of the Board, several of the missionaries have expressed earnest adverse convictions, regarding it as injurious to their work. None of them favor this measure, so far as is known; but no inquiry has been made as to their views of the subject.

In the nomination of persons for appointment as Indian agents, no report here seems to be called for. It is understood that the Government, through its Secretary of the Interior, no longer looks to the missionary boards for these nominations, though no formal notice of this change has been given to our Board. The recent removal of an upright and efficient agent, appointed some years ago on its nomination, and the alleged character of his successor, seem to show that the old policy of making these appointments is again in force. But the influence of the manner of making appointments, in use from 1870 to 1877, and less completely in use from 1877 to 1881, cannot but remain in the public mind. The missionary boards are relieved from a difficult and a delicate duty; and while mistakes have sometimes been made by them, particularly as to the efficiency of some of their nominees, it is yet true that there was a great improvement over the plans previously followed; and the attention of the country was turned to the importance of having good and able men in these agencies. The great abuses so common in former times are not likely to be generally tolerated hereafter.

## FOREIGN MISSIONS OF THE SOUTHERN PRESBYTERIAN CHURCH.

### INDIAN MISSIONS.

The ministerial force now employed in the Indian country consists of nine ordained ministers and two licentiates, eleven in all. Of the nine ordained ministers, three are from the States and six are natives of the country. No changes have been made during the year in the distribution of these laborers. The reports that have been sent us from the different stations are very imperfect, so that the committee's report must be somewhat fragmentary. Mr. Turnbull reports of his two principal stations, at Good-Land and Good-Water, as being in a good spiritual condition. The two churches consist of 100 members. Seven persons have been added to the churches

on a profession of faith, one by letter, and several backsliders have been reclaimed. The Good-Land Church has lost by death two elders, both of them excellent Christian men. Mr. Lloyd, who has charge of four churches, has been disabled by sickness for active service during the greater part of the year. The mortality among his church members has been very great, and it is doubtful whether there has been any increase in the number of communicants. Rev. Allen Wright preaches at a large number of stations, having both Choctaws and Chickasaws under his care. At one of these places, Mount Pleasant, he received seven persons to membership with the church on a profession of faith, and one at a neighboring station. Most of the churches under his care contribute in small amounts to all of our schemes of benevolence. The report of J. J. Reid, which is herewith appended, will be read with interest:

## REPORT OF REV. J. J. REID.

With annual reports coming in upon you from all parts of the mission field, no doubt you want them brief.

My appointments in all are eight, although I can supply only four of them regularly; the other four are supplied by special appointment, and only occasionally.

My congregations have been good, all things considered—the weather in winter and the want of houses of worship seriously interfering with my work.

The people have completed a commodious and comfortable house of worship at one point. At a second they have the walls of their building up, and hope to finish, ready for use, before the cold weather comes again. At the third and fourth points the people are feeling their need of a better shelter than their brush arbor affords, and have expressed their purpose to “arise and build.”

Notwithstanding the hindrances referred to, my preaching to the people—Indians, whites, and blacks—has averaged between two and three times a week for the year.

Admissions into the church have been few, although several have been restored, and several children have been baptized, and, besides this, several are on the list of “anxious inquirers,” whose immediate entrance into the church I have thought it prudent not to urge.

Collections for all the benevolent schemes of the church have been regularly taken up and forwarded to the proper church officers.

We labor under the disadvantage of having but little Sabbath-school or home instruction for the young. The people are scattered; there are almost no books in their language, no Sabbath-school papers or lesson papers, and hardly any one at all capable of conducting a Sabbath-school or teaching a class.

While a great deal has been done for this people in the past forty years, and whilst they are no longer a heathen, but (at least nominally) a Christian people, still much of our work is to teach them the “*first principles* of the oracles of God.” This fact, together with their readiness to hear the gospel, and the further fact that God has gathered into his church from among them not a few whose “conversation is such as becometh the gospel of Christ,” who adorn the doctrine of Christ in all things—many of whom have fallen asleep in Christ—all these things assure us that our work here is the Lord’s work; and with this assurance and the assurance of His gracious favor and presence, we are happy in toiling on, endeavoring to “sow beside all waters,” knowing that “in due season we shall reap, if we faint not.”

Nearly all of our churches have had accessions during the year, of which you will probably learn more particularly through the annual reports of the brethren in different parts of this mission field.

J. J. REID.

## H.

## JOURNAL OF THE THIRTEENTH ANNUAL CONFERENCE WITH REPRESENTATIVES OF MISSIONARY BOARDS.

WASHINGTON, January 22, 1884.

The conference of the Board of Indian Commissioners with the representatives of religious societies engaged in missionary work among Indians, and Indian Rights Associations, convened at 10 a. m., in the parlor of the Riggs House. There were present Commissioners Clinton B. Fisk, William H. Lyon, John K. Boies, William McMichael, Albert K. Smiley, E. Whittlesey, and Orange Judd, Richard T. Bentley, Stephen R. Hicks, Levi K. Brown, Joseph J. Janney, and Cyrus Blackburn, of the Society of Friends; William Hayes Ward, of the American Missionary Association; J. A. Bland, editor of Council Fire; Rev. H. Kendall, secretary of Presbyterian Board of Home Missions; F. Burnham and Mrs. Burnham, of New Jersey; Rev. George L. Spining,



of Cleveland, Ohio; J. N. Craig, secretary of Home Missions of the Southern Presbyterian Church; John J. Safely, of New York; J. C. Tiffany, of New Mexico; Sheldon Jackson, of Sitka, Alaska; Susan B. Anthony, of Rochester, N. Y.; Mrs. J. C. Tiffany, of New York; C. C. Painter, secretary of National Educational Association; Rev. Archie Lawyer, a Nez Percé Indian; Mrs. Senator Hawley and Mrs. E. Whittlesey, of Washington.

The meeting was called to order by the chairman of the Board of Commissioners, Clinton B. Fisk. Prayer was offered by Rev. Archie Lawyer.

Arrangements having been made for a call upon the President and the Secretary of the Interior, a recess was taken for that purpose. At 12 m. the conference reassembled at the Riggs House.

Mr. FISK. As has been the general custom of these meetings, we will give the time, now, to the friends of the Indians.

Mr. BENTLEY. We have prepared a report which is short, and in Mr. Janney's hands.

Mr. JANNEY presented a written report, and said he would make a few verbal statements. The proposed land bill purposes to fix the status of the Indian, but it does not give him any special right to the land; that is not included. Another thing is needed; if he could have his grievances referred to some other than the agent, it would aid. No redress can be had for the Indian, except by an appointing power that appoints the agent over him; it may be that the agent is at fault, but the Indian is in his power.

General FISK. This bill is in committee—we shall provide our usual committee to propose amendments.

Mr. JUDD. I congratulate the Friends upon their success. If I were to choose my place of residence, I should like to live with the Indians.

General FISK. The American Missionary Association has, since our last meeting, been put in charge of all the work formerly done by the American Board. Dr. Ward will represent their interests.

Dr. WARD. The work done by the Congregationalists has been through the American Board; but during the last year the American Missionary Association has taken that work. One of the first things that became necessary was for a committee to visit the missions to examine their condition. They went to Dakota, going through the Sioux missions, and north as far as Fort Berthold, and as a result of this visit the mission school work at Santee has been strengthened by enlargement of buildings, which include central building and dining hall, and the enlargement of rooms is to provide for a larger number of pupils. The work was found in excellent condition; two of the schools were in charge of the Episcopal Board in that vicinity. We went on north to Fort Sully—speaking of work at Santee, we were affected by the appeals of the Santee Indians. The Government has not fulfilled promises as to building schools; there was difficulty too, in connection with the limitation of territory, &c. We made a careful examination of the Fort Sully region, especially among the wilder tribes. During a few months past, there have been several new buildings put up by us, and plans are now in operation for teaching in the native language, in part by native teachers. Fort Berthold was a source of gratification to us in the progress made there in agriculture; in civilization the progress has been slight, and our mission has not reached them in that. The establishment of a school at Fort Stephenson will have a helpful effect—perhaps a combination of the Government and mission school, a unification, will have a better effect. Two or three tribes are thrown together, and remain one settlement until the Indians have their land allotted to them, as it must be, and it will be fruitful of good results. The American Missionary Association has been planning a work among the Crow Indians; visits have been made, but no definite work has been accomplished; it will, however, be taken hold of in earnest. Applications are coming to this association, and are coming with strong appeals, but it is hardly worth while to burden you with details.

General FISK. These meetings are generally as free and easy as regular class-meetings.

Dr. SPINING. It seems to me that the physical conditions in the agency at Fort Berthold have something to do in repressing the influence of the mission. The United States Indian agent draws a picture of the suffering of the Indians that ought to touch the heart of Congress. He says that the Government appropriation has been cut down so that they are starving, and there is no game to hunt, and he is fearful of an outbreak because they are in such a deplorable condition; all they have to live on is 1 pound of meat and 2 pounds flour a week. Should they seize provisions by force I would not blame them; we have something to do; it is a religious work to make a large appropriation.

Dr. WARD. It is true that during the last year or two the Indians have been increasing their growth of corn. At Fort Berthold we saw large wheat-fields, and they work hard; even on Sunday the women would come to church with hoes in hand. The Government should encourage them in work.

Dr. SPINING. The agents report that they would work in the fields if anything would grow, but they need irrigation.

Dr. WARD. The agent expressed great desire that some arrangements should be made looking to improvement in that line.

Colonel MCMICHAEL. I would like to make inquiry as to the land of the Indians, and if there is any difficulty in regard to the diminishing of tribal powers.

Dr. WARD. We do not hear that talked of, although we did not talk with the wilder Indians themselves. They all wish to break up tribal arrangements as soon as possible. I think some 19 years ago a white man told them they would be white men in 20 years, and they are getting ready.

Dr. KENDALL. As I have said before, our association arranges buildings, school work, and mission work combined. I have written to the Government to take what we cannot. At Wrangel we have a saw-mill to train the Indians to prepare lumber for sale and for their own use, also a boys' school for teaching them how to cure fish. We have one school with the Creeks. We are not doing very much with the Choctaws at present. At Albuquerque \$16,700 has been used in buildings, &c. We have 143 pupils at our school. Government has let the contract to put up a \$25,000 building for school purposes, and we shall need another as large. We have done a good deal for the Pimas of Arizona. We have one tribe in Washington Territory. We have a school-building in Dakota. In Wisconsin we have a self-supporting Indian mission. From San Diego we have appeals for help for the children. Our expenses have been \$74,000 during the year, and it is not \$74,000 thrown away.

General FISK. Dr. Kendall told us something of the San Carlos Agency last year, and we should like to hear how it is getting on now.

Dr. KENDALL. We have not got along any. We have lost our hold upon them, and we have been discouraged. Government recommended that we turn it over to the agents to run, and the Commissioner wanted us to start another mission. We cannot get ground; it is discouraging to put up buildings, as we have been doing among the Creeks, knowing that if there comes a change of administration they may be all swept away. In Alaska we can hold it, because there is no government there, and we have the same right others have.

General FISK. How is it among the Creeks; do they own their ground?

Dr. KENDALL. The Creeks make a contract with us, but they can terminate it on three or six months' notice, and where are we? They learn many things of Congress that are not taught in the books.

Mr. ——. Have you any dealings with the Pintes?

Dr. KENDALL. We have no relations with the Pintes.

Dr. JACKSON. I would present the status of the Alaska question. There are bills in the Senate and House; and the Senate has under consideration a bill which gives a simple form of government, with commissioners, judges, &c.; it extends courts over the country also, but it withholds consideration of the land question, except to the people occupying certain portions, who will not be deprived of it, and it provides for the establishment of schools. It is a shame and disgrace that nothing has been done for that nation for sixteen years. Several parties have been petitioning for \$25,000 for industrial schools, like Carlisle and others, where the boys shall be taught trades and the girls house-keeping, dress-making, &c. That bill is before a subcommittee of the House Committee on Appropriations; there is a great pressure being brought to bear upon them. If it passes the House it will probably pass the Senate. If it will be in order in this session, I would like to introduce a memorial to Congress—

General FISK. We will hear the paper.

Dr. JACKSON then read the following memorial, and remarked that he would have it signed and sent to the houses of Congress:

*To the Senate and House of Representatives:*

The friends of Indian civilization and education, in annual session at Washington, January 22, 1894, do hereby respectfully request that you make an appropriation of \$25,000 for an industrial training school at Sitka, Alaska, in accordance with the request of the honorable Commissioner of Indian Affairs, transmitted to Congress in the estimate of the coming fiscal year, and also provide for the establishment of common schools at such points as may be designated.

General FISK. Having heard this resolution, are there any remarks? If not, we will vote upon its acceptance. It is accepted.

Mr. BLACKBURN. A band of Poncas are in the care of Agent Lightner. We have noticed a great necessity for a school there, and have been making efforts to get a school-house built. The cause of delay is they cannot get their land, and Government is not willing to give them a school building. The last account is that a missionary, Dr. Riggs, has made some efforts, and Government is stirring, but not giving them an education. The Commissioner says there is a strong idea that they will remain where they are; the treaty has not been ratified yet, but we are encouraged that they will remain there.



Dr. WARD. Dr. Riggs went with us to visit the Poncas in Nebraska.

Dr. SPINING. As to the subject of the Poncas in the Indian Territory, they have a school, but no religious instruction whatever.

General FISK. We should like to hear from Mrs. Senator Hawley as to the work done by their association.

Mrs. HAWLEY. I can only say that I am one of those who are working for the Indians. Our association is small here, and hopes to do more for the Indians than has been done. We have large branches in different States of the country.

General FISK. Will Professor Painter give us particulars as to the work of his association?

Professor PAINTER. I represent the Boston branch of the Indian Rights Association, and am here, in connection with my work as secretary of the National Education Committee, to look after Indian interests. But I wish to call your attention to a special phase of general interest, at this stage of your deliberations, which I deem of the utmost importance. At the request of several gentlemen, who met at my room for consultation a few evenings since, I have prepared some resolutions which embody my own views, and I believe also theirs. I was asked by General Armstrong, of Virginia, to represent him as a member of a committee appointed by the national council of the Congregational churches at its recent meeting to prepare a bill and urge its passage by Congress creating a bureau of Indian education. Dr. Ward, who is a member of this committee, asked me to act as secretary of the committee and call it together. I have asked it to meet at this time. As there were several of its members in this city, I took the liberty of asking them to meet with Dr. Jackson and Dr. Gregory at my room to discuss, preliminary to this gathering, and to the meeting of the committee at this time, the general subject of Indian education. After such discussion I was asked to prepare a series of resolutions covering the points discussed, and with your permission I will read and offer them for adoption by this meeting, believing it desirable that they shall have a broader indorsement than that simply of the committee appointed by the national council, if they shall be adopted by it.

General FISK. We shall be glad to hear your resolutions.

(Professor PAINTER read the first five resolutions found on page 68; the 6th, 7th, and 8th were added on motion of General Whittlesey and others.)

Professor PAINTER. Allow me to say that we were unanimous in our conclusion that we should not ask for a bureau of Indian education, but for a division of education in the Indian Bureau.

I have said that any success we have achieved in Indian education in the reservation schools must be a happy accident, not the outcome of a wise system, for there is none, wise or otherwise.

I found some most excellent schools in my recent visit to Dakota, but these were due to the happy accident of having a good agent. There should be a competent architect employed for wise and economical expenditure of money in the erection of school buildings. I saw some expensive school buildings, cunningly designed to defeat, so far as the building itself could do it, the object for which they were erected. I saw one large building for boys' and girls' boarding-school, in which the one single, narrow stairway for the whole school landed the boys, as they went to their rooms, at the girls' hall; and the foundations, newly finished, were crumbling back to dust, the brick being utterly worthless. I saw another, designed by some accountant, I suppose, in his leisure hours, the accepted plan of which called for more windows than the builder could get into it when he had crowded what he did put in against each other, and so was forced to leave some out to add onto the next one ordered. I saw another quite expensive one, not quite finished, located away from agency, Indians, and everything, on a windy bluff, with immensely long glass for the windows, which the wind had dashed in, and the whole thing so shaky that one feared to roam over it, apprehending that it would fall under his weight.

I think it important that we shall attempt to secure a wise system which will cover the many individual cases of wrong and inefficiency. We are too apt to scatter our strength, and waste it on wrongs and evils innumerable, while we leave the single tap-root which feeds them untouched. Most of these are due to the fact that we have no system. These three points are the vital ones, and if we can secure them, we will secure the correction of most of the evils we deplore, and the removal of many obstacles which hinder our work: land on which to build his home; law to protect him in his possession of it, and education which shall qualify him for his duties and rights as a citizen. These secured and the Indian will have a chance with others by whom he is surrounded.

Dr. WARD. They want unification in the system used. The Indian work should be a separate department. I would not think it worth while to attempt to get it.

Professor PAINTER. We had great hopes from the appointment of a superintendent of education, but he has not been able to do the work that we want done, and there must be some one else.

Colonel McMICHAEL. I want to make an inquiry. How far was that contemplated

in the appointment of our inspector? I would not want to vote on anything that would seem to reflect on him or diminish his influence.

Professor PAINTER. He inspects, and is called inspector of schools, but there is no system for him to work, and no opportunity to work one.

Colonel McMICHAEL. I am in favor of the spirit of Professor Painter's resolution.

Mr. LYON. Land in severalty and inalienable for twenty-five years I think that should be granted. Then give them agricultural implements and a good farmer to instruct them. It is as important to have instructors in agriculture as to have a school to educate. With this they will have a home. I would have them have a house and cooking utensils; also a matron to instruct in house-keeping. Now there is a farmer to about five hundred families; there should be a farmer for every fifty families. I hope this matter of furnishing farmers will be urged more than it has been.

Colonel McMICHAEL. If it is the purpose of this conference to meet again, I would move that these matters be referred to a committee for the purpose of formulating the views of this body. Mr. Lyon has made practical suggestions that we might act upon.

Dr. SPINING. I found they had no knowledge how to build granaries; they have no idea how to preserve what they make. I went to see Chief Joseph, who was a heroic and gallant chief; he has been trying to learn farming; he raised last year 150 bushels of wheat (he and his squaw); 150 melons, about 50 chickens, and made \$50 selling gloves and moccasins; but they have no way to make a steady living; they don't know how.

Dr. BLAND. In conducting the "Council Fire," we have correspondence from Indians from all parts of the country. They want to be sure that they will not be taken from their lands; they don't want their land divided. By nature the Indian is a communist; he recognizes land as belonging to the Great Spirit. They want papers that will tell them they own their land as a tribe, and they want some one to teach them. I have a letter from the Sioux, in which they say, "We have no one to teach us how to do." To sum it up, it is solved in three words, but a great deal of wisdom is necessary as to how those three words are to be used. Like Senator Coke's bill, it gives them the land in severalty when they want it; not before. They have a different civilization from us; they do not recognize land as property; they look at the land precisely as water that runs. But we must teach them our selfish ways, and to do that we must establish schools that will teach them practical habits in agriculture and mechanical arts. Set the ball rolling towards land in severalty, and have Congress pass laws that will fulfill the law in providing schools for them. They should have industrial schools; they should be required to pay for rations on their own land. How to solve the Indian problem is being so much exercised that Congress will be compelled to attend to the matter.

Mr. BOIES. Talking of this idea that land in severalty to the Indians is devised as a great boon to the Indians, I have never heard whether it was intended that the Indian should be the owner of the land and have power over it as the white people do. What is to be the property right of the Indian? In our State (Michigan) they acquired land by patent. Men came around to buy them out, and the Indian got very little for it. It was not made inalienable.

Mr. BENTLEY. Proviso for the Santee Sioux is that the land be made inalienable.

Dr. WARD. In Dakota some twenty Indians took up land under United States laws; at present something like half hold the land, having resisted the efforts to get the property from them. They pre-empted the land.

Professor PAINTER. I referred to this bill without its features being generally known; but I should be glad that you should read this bill, which provides that the title shall be vested in the United States Government and held in trust for the Indians. I think the bill is a guard of Indian interests as a point of law. I think there can be no possible reflection on the inspector, but he has no system to work; the teacher is employed by the agent; if we take the employment out of the agent's hands it may reduce his salary, but it is best for the educational interest that it should not be subordinate to the personal interest the agent has in increasing his salary. The Indians are living too much at the agencies; they come once in every two weeks, and spend in coming and going in some cases six or seven days. We have made the manner of collecting his pay demoralizing to the Indians, but this will be helped by adopting some regular system.

General WHITTLESEY. As I suppose these resolutions will be acted upon by a committee reporting them at a subsequent meeting, I would suggest that this addition to those given by Professor Painter, go before the committee.

General FISK. We have been in the habit of referring these questions to a committee and at a subsequent meeting to adopt such papers. What is your pleasure as to meeting?

Mr. SMILEY. I would move that such a committee be appointed, and we adjourn this meeting to 4 o'clock.



General FISK [after putting the question]. It is so ordered, and we appoint as a committee Professor Painter, Colonel McMichael and Mr. Janney.

Mr. JUDD. In regard to "land in severalty." The Indian is very much like the white man, under a similar amount of education. The opposition comes from certain chiefs, who don't want to lose their power. I can illustrate: In the Ponca River Agency 800 Indians had an allotment of land for cultivation; there would have been more if there had been more instruments. These Indians had just such pride in their family portion—"my land"—as any white man. When you give the Indian "my land" you settle that question. When you come to matter of education, you have a set of agricultural schools for white men all over the country; they have a certain number of farmers for so many men. If you will give these Indians land, and have farmers to instruct them, you will find they can learn quite easily. If you do want to provide, come down to these practical matters.

Colonel TIFFANY. I had charge of those Apaches; according to report, they are the most graceless and contemptible of all. When I first went among them I found everything very primitive. I sent my son to teach them to plow. Next year they had cultivated three acres. Then they had 1,000 acres, and they went up to the town and bought their own clothes. I went up to the White Mountain, where they have 400 acres, and I found the grasshoppers had almost destroyed their crops, and they did not know how to live. I have no faith in the Government; "how *not* to do it" is their way. I have a letter from the Government declining to give flour to them until they had raised another crop! they cannot get an ax-handle unless they come with the broken ax to show they are honestly in need, no matter how many miles they may have to travel, and their work suffering through their absence. Because I gave these things I was called a scoundrel by Government. If the Government will honestly take this Indian Bureau and make a separate Department, putting it under the control of the commissioners we have here, that are honest in their love of their fellow-men, then they can get it into a condition that will solve this question within five years. Albuquerque school has been made such, because the agent has been able. Take one third of the money spent for beef and put it into stock-raising. Land, law, and education should come in the way in which they are put. Give them land, give them law, give them education; they will obey law and till the land. If you want a law made to throw them into the hands of speculators, you can get it immediately. These things are infamous. Two bills are before Congress now relating to coal lands. The coal should be put to their benefit, and so much as is needed should be spent for their necessities. There is a bill to get the land off their hands and give them only \$5,000, which the Secretary of the Interior says is worth \$100,000. The Indians are treated badly, and there must be legislation to make them self-supporting.

General FISK. We will give these resolutions to the committee to be reported upon at 4 o'clock meeting.

Adjourned until 4 p. m.

The conference reassembled at 4 o'clock.

General FISK called the meeting to order, and called for the report of committee on the paper presented by Professor Painter, which report was submitted.

Professor PAINTER. In regard to the second resolution referring to the general severalty bill, two of the committee were not ready to approve of this bill, not knowing all its provisions, and so we will leave it out, and it can be brought up as a separate matter. I was in the Interior Department to-day, and after talking with Miss Cooke, we took this third resolution to the Commissioner. After talking with him I was disposed not to modify my language, because it cannot be understood as a reflection upon any person. I make this statement that you may know that he does not so regard it. We must have a superintendent of education who shall have the appointing power, and take away the power of appointing teachers from the agent.

General FISK. Miss Cook is the best man for Indian affairs in the Interior Department.

Professor PAINTER. The resolution of General Whittlesey's, the committee did not think best to report; but would leave it to be introduced as a separate one.

General FISK. What will the conference do with this report?

Mr. SMILEY. We have in theory a Commissioner at the head of Indian affairs, but he is in practice entirely subordinate to the Secretary, and even to the chief clerk of the Secretary. Inspectors report directly to the Secretary, and thus the Commissioner has no knowledge of important matters pertaining to the duties of his office. The Commissioner at the head of the Indian Bureau should have full control of his department.

General HOWARD. Of this word Department, the hesitancy shown by our friend who has just spoken, shows that we need a different word. The resolution says a "separate department." That does not designate a Cabinet office. I should say an "independent bureau." I understood the object of this is that it should be like the Agricultural Bureau. I certainly think it ought.

Dr. JACKSON. I think the Indian Department ought to be separate; same as Land

and Patent, &c. But I arose to speak of that division of education. If you should make it a Cabinet department, you would not have the commissioners chosen because they are fitted for it. I don't know whether the Secretary chooses his clerks because of their being able to do work, but it takes a trained person to do things in a right way. Contracts are made with the Department, but they are not kept, and it is because there is not an educational division connected with the Indian Department. A suitable person should be selected, and he should have power to make his own appointments.

General HOWARD. From my standpoint as an inspector, I can give some facts.

An agent had put in his nephew as teacher, because they understood his salary should be enlarged thereby; another had his niece as head of the school; his pay was only \$1,500; another had his father-in-law in office because it would help increase the funds; so I might go on and illustrate what has been said in almost every agency I have visited during three years. Now, in regard to this matter of justice upon the Indian reservations, I regard it as the most vital thing we have touched yet. We cannot build without some machinery in regard to the reservation. I have seen three murderers at large on the reservation, and they had no way to get rid of them. I've heard of three murders since leaving, but there is no way to try the murderers. As to protection of life and property, there is no law and no court that would sustain the Indian under the existing state of things. One other point: I believe we can never make much progress until we give the Indians titles to their land and homes.

Mr. SMILEY. Are Indian reservations surveyed?

Professor PAINTER. They are not, as a rule.

General FISK. What do you propose to do with this paper as reported by your committee? In some way the action of this conference should be brought to the knowledge of legislators, and that this may be done, we should have a chairman and secretary. Believing the friends will think as I do, I would call for Dr. Ward as chairman and Dr. Jackson as secretary.

Dr. WARD [taking the chair]. Shall we take the resolutions up separately?

A VOICE. Yes.

Dr. WARD. Any discussion on the first?

General FISK. I think we shall be a unit on that.

Mr. SMILEY. Does it show that the Indians shall be amenable to law as well as have protection?

Dr. WARD. Having protection makes him amenable to laws, same as any other person residing where he does.

General HOWARD. If he break the laws, of his State, he is amenable to the laws, as well as he can claim protection under them.

Dr. WARD. It protects his whole home and rights.

Mr. SMILEY. That he shall receive protection and be amenable to a violation of it?

General FISK. The law that would protect his home and life would punish him.

Dr. WARD. An indisputable and inalienable right to land on which he places his home, would give him protection.

Mr. SMILEY. Are we to understand that it makes him a citizen?

Dr. WARD. No; I think not.

Colonel TIFFANY. Is there any guarantee that he will be protected?

Mr. BLAND. It seems to me he ought to be clothed with all the rights of suffrage.

General HOWARD. I am in favor of suffrage.

Mr. BLAND. There is not a Territory or State where the Indians are numerous where they can be protected. They have no protection from the courts; they can be punished for wrongs against white men. Therefore, I understood that if he be made a citizen, he may have the ballot.

Professor PAINTER. I contemplated that he would become a citizen, but I fear we may spread out all over creation and waste our strength; we must try to reach points such as these three in our report, and other things will come of necessity.

Dr. WARD put the first resolution to vote, and it was adopted. After reading the second, it was open for discussion.

Professor PAINTER. I did not report that resolution. I said the two gentlemen with me did not understand the bill, and we agreed to leave that resolution to be taken up separately.

Dr. WARD. What are the provisions of Senator Coke's bill?

Professor PAINTER. It does not force the Indian to take land, and it protects him if he does.

Colonel McMICHAEL. I am in favor of the "land in severalty." He has his land, and he has a claim against the United States if the land is taken from him. Everyone here knows how the United States has respected treaty obligations with the Indians. We have treaties with them, and if we can give them what land they need, all right.

Dr. WARD. Would you not, where the land is not in use, have it sold?



Colonel McMICHAEL. No; I think they are better off with the land than proceeds—I would require the United States to fulfill its obligations.

Dr. WARD. When in Santee, the council in which the Sioux treaty came up agreed that it was extremely desirable that the territory should be open to settlement for the most part, the Indians being protected; desirable both for the Indians and white people.

Mr. SMILEY. General Whittlesey's resolution covers that point—that the proceeds be held in trust by the United States, and, if so held, the interest is to be used for their education. That is General Whittlesey's plan in regard to the Sioux.

Professor PAINTER. If we had kept inviolate all our absurd treaties with regard to reservations, we would scarce have a country to-day. For myself, I do not believe there will be a solution of the Indian question until there is a settlement of the land question; no sentimentalism is strong enough to serve as a barrier which can hurl back these waves of immigration. Whatever we may think about it, it is certain as fate that these reservations must go; for myself, I think the best interests of the Indians demand that they shall. The break-up must come, and ought to come; we will do the best thing possible when we do not attempt the impossible, but get the best we can out of an inevitable wreck.

General FISK. The Government does observe its integrity in matters of trust. It would be better for the country if we cut up the reservation and the proceeds be used for education.

General HOWARD. The Great Sioux Reservation will apply to all reservations. Where they have large roving ground, it is a bid for them to live an idle life. They don't like to settle down. Some things are inevitable. This reservation must be cut down, and the railroad must run over it. We must meet it.

Dr. WARD. Would it be wise to have such a provision for paragraph 6?

Mr. BURNHAM. The Government has certain treaties with these Indians. Is it well ascertained that the Indians are willing to give up the balance of their reservation? If not, Government will not think they have any right.

Mr. SMILEY. I would like the bill read.

(Dr. Ward then read the bill.)

Mr. BURNHAM. One thought strikes me in regard to that bill. The difficulty is this—the land held by these Indians is somewhat worthless, unless expense for irrigation is made. Persons who wished to get at these lands for personal reasons will somehow or other get them away, and there will be very little benefit. We all know what the drift has been between whites and Indians. If the money is to be held by the United States and the interest be given to them, I think the interest should be invested for their benefit.

Professor PAINTER. If within twenty-five years they cannot take care of their own money, I think it a hopeless case.

Colonel McMICHAEL. What provision is there in the bill to really protect him?

Mr. JANNEY. I declined to report that second resolution, for I have serious doubts about selling the Indians' land.

Professor PAINTER. According to present treaties we can take every foot of the Great Sioux Reservation, when by any methods, however peculiar, we secure the signatures of three-fourths of the males, and give or not give an old cow for it. This bill provides that when two-thirds of the male adults desire it, they shall secure their land by a personal title, and the remainder shall be sold for their benefit, and the proceeds held in trust. I think the protection offered in the bill is much greater than that now afforded by the treaty obligations. Congress does not always regard the latter, but I believe never has perverted trust funds.

General FISK. I would suggest we pass over the resolution.

Dr. Ward, after reading third resolution, asked for remarks.

Dr. WARD. It strikes me that this suggests another point: in regard to providing for the agent in the field. Can he not remain if he employs sons as farmers and daughters as teachers? I think an agent should be properly compensated.

General HOWARD. I suggest we pass this, and take up another time as supplemental.

Dr. WARD. If no further discussion, it is accepted. You have heard the fourth resolution.

Mr. SMILEY. I see some sense about that. It seems as if the whole money should be appropriated for use of the Indians. If this should be adopted by Congress, it would give large powers. I think the whole Indian Bureau and educational division should be in the hands of one man.

Professor PAINTER. The point in my mind was to make the Indian Bureau a separate one entirely, and this division should be part of that, and whoever was head of this should be an educated man; there are many interests which he must look after. I think it ought to be fixed by law that the head of this division shall be an eminent educator.

General HOWARD. It seems to me that everything should be subject to the head of

the division of education, and be subject to the approval of Commissioner of Indian Affairs.

Mr. JUDD. Do agents supplement their salary by nominating teachers?

General HOWARD. Yes, sir.

Mr. JUDD. I hear complaints from many that they do not have that power.

Professor PAINTER. I visited an agency where a new agent appeared, and he brought his clerks and teachers, &c., and made a grand sweep of everything; even provided a new storekeeper.

Mr. JUDD. I don't understand that they have that power, or that they use it as a rule.

Miss COOKE. Teachers are appointed by the agents—it is a rule of the office.

General HOWARD. I ought to know about it, being inspector in the fields for three years.

Miss COOKE. I have known three cases within ten years in which the appointments were made here.

General FISK. Miss Cooke, what proportion of the teachers are taken from the agent's family?

Miss COOKE. I would say it is not general.

Mr. SMILEY. Are there not cases where the daughter and son teach and farm?

Miss COOKE. No, sir.

Mr. SMILEY. How at Fort Berthold?

Miss COOKE. The agent is discharged.

Professor PAINTER. What is the objection to putting them in if competent? Let all the members of his family be employed if they are really competent. My point is that he should not be forced or permitted to put in jeopardy this interest through his cupidity or because of his necessity.

Mr. SMILEY. The duties of the Commissioner have been absorbed; laws have been made of late years restricting him more and more, and laws added to put the work into the hands of the Secretary of the Interior. The first inspectors always reported to the Commissioner, but lately they do not.

Miss COOKE. It is simply a matter of office regulation; they interpret the law that all these inspectors shall report to them.

Dr. WARD [putting the question]. Those in favor will say aye; the ayes have it.

And the fifth resolution was accepted.

Dr. WARD. How shall the committee be appointed?

It was voted that the chair appoint, which he did as follows: Colonel McMichael, General Whittlesey, and Professor Painter.

Sixth resolution was read and open for discussion.

Dr. WARD. We now ask that the Indian Bureau be made an independent one. My own impression is that it ought to be passed over without action. If we are going to suggest that the principal part of the Secretary's work be taken away from him, it will be unwise.

General FISK. If we could make some expression that would lead to some modification of the affairs there, it will be well; I don't know how to do it.

Dr. WARD. Those employed in the Indian service should report to the Commissioner of Indian Affairs, and he should report to the Secretary.

Mr. BURNHAM. The Commissioner of Indian Affairs ought to have more responsibility and more independence.

Dr. JACKSON. The Indian Bureau should be made of more importance than it has been before considered.

General HOWARD. We might use the words "like the Agricultural Department."

Dr. WARD. If there is no opposition, this is adopted. It is moved and seconded to adopt the second resolution. Are there any remarks?

Colonel McMICHAEL. I don't intend to go over this matter, but this is a body supposed to be representing the cause of the Indians. I want to ask whether they think there are sufficient safeguards thrown around the Indian. When we come to take the responsibility to ally ourselves with a particular measure, whether we ought not to consider in giving our vote. I would want to ask these Indians whether they want to sell their land. I would like a preliminary committee to inquire and report to Congress.

Mr. JANNEY. I hope this conference will not take any vote on this bill.

Professor PAINTER. I think this bill does not propose to take away the land of the Indian. It is to give to them land by personal title. It requires two-thirds to consent to any surplus land being taken away. The President may give them individually the "land in severalty," as he may like. We have never before had thrown such protection about the Indians' lands. As I have said, under the treaty we can take it away for nothing if by any means we get the consent of three-fourths. With the consent of two-thirds, this bill would give them all personal titles, and sell the surplus for their benefit.

General HOWARD. There is a bill before Congress relating to San Carlos Indians which



will make them give up a portion of their land for \$5,000—and it is worth \$5,000,000. My point is in answer to friend McMichael. We have been ten years urging this matter.

Mr. LYON. Did the San Carlos Indians obtain this land by Executive order?

General HOWARD. Yes, sir.

Mr. SMILEY. General Howard's remarks are true. We must settle this question—we must approve this bill. I don't know that we could modify it so as to make it very much better. I think we should give our influence to a particular bill before Congress. If no such action is taken, this land will have to go, whether the Indians ever get a copper for it or not.

Colonel TIFFANY. The White Mountain Reservation was set apart, but Government did not observe the obligations entered into when the Indians went there. Thirty square miles north and thirty miles south are to be cut off because certain parties want it. The Indians are tired of being robbed of their rights, and the result is they go on the war-path.

Dr. JACKSON. I think the friends all agree that there are many good points in this bill. You have made a good committee and I move, that this bill be referred to that committee, with directions to recommend it after proper examination.

Dr. WARD. Are you ready for the final resolution?

Mr. BLAND. It seems to me that the resolution is out of order, and I move to lay it on the table.

Dr. WARD. There is a probability that this matter will be acted upon.

The conference did not vote to lay on table.

Professor PAINTER. The best way to divide that Sioux Reservation is to secure the passage of this bill. I was asked to go out to Dakota. I had a talk with many Indians there, and I have no doubt that a treaty could be made with them to break up their reservation without trouble. They cannot keep it; we will not fight against fate, but let us go in and get the best out of it. The best farmers were those who were farthest from the agencies; their best homes are near white men.

Dr. WARD. This resolution provides that those Indians shall not be driven off. It is moved and seconded that these resolutions be put into the hands of Senator Dawes, and Dr. Jackson will please do it.

The resolutions were adopted as follows:

*Resolved, I.* That for the solution of the Indian problem three things are fundamental and immediately necessary, not simply as ends to be reached, but as means to the end we seek. (1) An indisputable but temporarily inalienable title to the land on which the Indian is asked to build his home. (2) The protection of that home and of all his rights as to person and property by the laws of the State or Territory in which he lives. (3) An education which shall qualify him to assert and maintain his rights, and to discharge his duties as a citizen of the United States.

*Resolved, II.* That we heartily approve the scope and chief features of the general land in severalty bill passed by the Senate last session, especially as amended and introduced in the House this session, and urge the immediate passage of some such bill for allotting lands in severalty and extending the laws of the States and Territories over the Indians, but praying that all possible safeguards may be provided for their interest in the surplus lands when opened up for settlement by the whites.

*Resolved, III.* That under present legislation any success in Indian education must be regarded as a fortunate accident; it cannot be the outcome of a wise system, for system, wise or otherwise, there is none. The employment of a teacher is one of the chief means by which a poorly-paid agent may eke out his inadequate salary, as he may give the position to a member of his family, thus subordinating the education of the Indian child to a compensation of the agent for his services. School-books, buildings, rations, all that under the present regimen usually affects the efficiency of the school is largely in the hands of persons who have not been appointed to such duties because of their aptitude, knowledge, or disposition to make most efficient these schools.

*Resolved, IV.* That there should be created by law a "Division of Education" in the Indian Bureau, at the head of which should be an eminent educator, with power to employ adequate assistance, whose business it should be to adopt and put in operation a school system for all Indians excepting the civilized tribes. He should engage the teachers, employ an architect to plan and superintend the erection of school buildings, purchase school furniture, books, charts, &c.; and should be held responsible by the Commissioner of Indian Affairs, to whom he should report.

*Resolved, V.* That a committee be appointed by this conference to draft a bill providing for such a "Division of Education," and to urge its adoption by Congress.

*Resolved, VI.* That the Indian Bureau should be made an independent Bureau, with a single responsible head, the same as that of Agriculture.

*Resolved, VII.* That the Great Sioux Reservation of Dakota, should in the opinion of this conference, be soon opened up for settlement by whites; but the Indians of the several tribes resident therein ought, according to the provisions of the general land in severalty bill alluded to in Resolution II above, first to be allowed to select their

homesteads and sufficient land for grazing purposes; then the surplus lands should be appraised and sold to actual settlers, thus bringing civilization around the Indians in their homes; the proceeds of such sales should be expended for the benefit of the Indians in furnishing facilities for agriculture and education.

*Resolved, VIII.* That a copy of these resolutions be sent to the chairman of the Committee on Indian Affairs in the two houses of the National Congress.

The conference then, at 6.30 p. m., adjourned.

At 8 p. m. a public meeting was held in the Congregational church, at which very interesting addresses were made by Senator Dawes, who presided, Commissioner Price, Captain Pratt, Representative Cutcheon, and three Indian boys from the Carlisle Training School. The Carlisle Indian Band furnished excellent music. These speeches were not reported except that of Senator Dawes, which was as follows:

#### LADIES AND GENTLEMEN:

It gives me great pleasure to be present at this meeting even though I am obliged, in order to enjoy that pleasure, to occupy this place. I do not understand it to be the part or business of the president to make much of a speech. It is his business to see that *others* speak. I will say this, however: The Indian problem has always been with us. From our earliest history as a people and as a Government it has troubled us. There has been no time about which the historian has written of what we have done or what we have suffered, or what we have attempted, that the Indian has not borne a conspicuous part. We have struggled with that problem for two hundred and fifty years and without its solution. Until within a few years one would be obliged to say that it was just about where it was two hundred and fifty years ago. I suppose it to be true that the number of Indians in this country does not vary to-day very much from what it was when our fathers landed at Plymouth Rock—300,000, I think, or thereabouts—in a land in which more than 50,000,000 of people have sprung up speaking the English language, rejoicing in a civilization that otherwise was irresistible, ready to sacrifice life or any amount of treasure or enjoyment for the accomplishment of its purpose, and yet struggling with the question, What will you do with 300,000 Indians? and yet unable to answer it. Its history is the history of legal agreements, of spoliation, of wars, and of humiliation. We have tried every method to solve this problem, and while the problem itself has continued the same, the conditions that have surrounded it have been various, the attempts have been different, but all until lately have seemed to fail. When we were weak and he was strong we begun by deceiving him, and getting away from him by fraud or chicanery what we were unable to get by power. When we became strong and begun to push him back from his own heritage, that we claimed the right to possess, then we undertook to isolate him and draw a line making it a penitentiary offense for a white man or an Indian to cross it, but it did not make any difference; he continued to be just about what he was when we found him—a savage people speaking a strange jargon that we did not understand ignorant, and, depending upon the game of the forest for his subsistence.

Then we made war on him. We thought we would exterminate him if we could not civilize him; and we spent millions of dollars in the vain attempt to exterminate the Indian in this country. It cost us well-nigh a million dollars for every Indian we have exterminated, and many white lives in the process, and yet he has increased in number. Then we thought we would drive him on a reservation, on land we did not want, and hem him round and keep him there. His game has been driven out of the reservation, and he is there with nothing to live on, and ignorant of any method or process by which to gain anything to live on; and we thought we would gather them all into that long Indian Territory, and for a while we were busy driving them out of the north, and, at the point of the bayonet, herding them together and pushing them into an unknown country and under a strange sun and into a malarial country, by themselves, and in spite of the fact that they died as if in an epidemic; yet, they still, as a whole, are more to-day than they were then. Latterly it has occurred to us that if he is to be like the poor in the gospel, "always with us," it were worth while to consider whether we could not make something out of him, and for the first time in the whole history of our dealings with the Indians, within a few years, we have attempted to make something out of him. The philosophy of the present policy is to treat him as an individual, and not as an insoluble substance that the civilization of this country has been unable, hitherto, to digest, but to take him as an individual, a human being, and treat him as you find him, according to the necessities of his case. If he be one who hitherto has been permitted to grow as a wild beast grows, without education, and thrown upon his instincts for his support, a savage, take him, though grown up and matured in body and mind, take him by the hand and set him upon his feet, and teach him to stand alone first, then to walk, then to dig, then to plant, then to hoe, then to gather, and then to keep. The last and the best agency of civilization is to teach a grown up Indian to keep. When he begins



to understand that he has something that is his exclusively to enjoy, he begins to understand that it is necessary for him to preserve and keep it, and it is not a great while before he learns that to keep it he must *keep the peace*; and so on, step by step, the individual is separated from the mass, set up upon the soil, made a citizen, and instead of a charge he is a positive good, a contribution to the wealth and strength and power of the nation. If a child in years, take him as you do other children, and teach him as you do other children, and bring him up as you do other children. This I am happy to believe is coming fast to be the settled policy of the Government. It is full of encouragement, and full of hope to the Indian and to the country.

To those who would do something in compensation for the wrongs that have been heaped upon him in the past by the greed and avarice and inhumanity of so-called civilization, it opens a way for co-operation; and to that large and abundant philanthropic spirit which is abroad in the land impatient to co-operate in every good work for the amelioration of the condition of the down-trodden and afflicted wherever situated, it opens the grandest field and promises the richest reward. We have here to-night those outside of the Government who have devoted much time, and expense, too, in contributing to bring about this result, and those who are to some extent the authors of this policy, among whom it originated and who have contributed so largely to its development; we have also officers of the Government here to-night who will tell you how gladly the Government will co-operate in this good work. This meeting is for the purpose of impressing upon the public at large that at last in the philosophy of human nature, and in the dictates of Christianity and philanthropy, there has been found a way to solve a problem which hitherto has been found to be insoluble by the ordinary methods of modern civilization, and soon I trust we will wipe out the disgrace of our past treatment, and lift him up into citizenship and manhood, and co-operation with us to the glory of the country.

*List of officers, &c., connected with the Office of Indian Affairs, including agents, inspectors and special agents; also, addresses of members of the Board of Indian Commissioners.*

[Corrected to December 1, 1883.]

HIRAM PRICE, *Commissioner* ..... 1320 Vermont avenue.  
EZRA L. STEVENS, *Chief Clerk* ..... 224 Maryland avenue, N. E.

#### CHIEFS OF DIVISIONS.

*Finance*—EDMUND S. WOOG ..... 1819 Linden st., Le Droit Park.  
*Accounts*—PALMER W. ROBERTS ..... 1442 S street, N. W.  
*Land*—CHARLES A. MAXWELL ..... 612 Q street, N. W.  
*Civilization*—M. TRIMBLE ..... 614 Thirteenth street, N. W.  
*Files*—GEO. W. TERFLINGER ..... 333 First street, N. E.

#### INSPECTORS AND SPECIAL AGENTS.

##### *Indian Inspectors.*

ROBERT S. GARDNER ..... Clarksburg, W. Va.  
CHAS. H. HOWARD ..... Glencoe, Ill.  
SAMUEL S. BENEDICT ..... Guilford, Kans.  
HENRY WARD ..... Leadville, Colo.  
MATTHEW R. BARR ..... Erie, Pa.

##### *Superintendent of Indian Schools.*

JAMES M. HAWORTH ..... Olathe, Kans.

##### *Special Indian Agents at Large.*

EDDY B. TOWNSEND ..... Washington, D. C.  
GEO. R. MILBURN ..... Washington, D. C.  
CYRUS BEEDE ..... Oskaloosa, Iowa.

## MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS, WITH THEIR POST-OFFICE ADDRESSES.

CLINTON B. FISK, *Chairman*, 3 Broad street, New York City.  
 E. WHITTLESEY, *Secretary*, New York ave., cor. Fifteenth st., Washington, D. C.  
 ORANGE JUDD, 751 Broadway, New York City.  
 W. H. LYON, 483 Broadway, New York City.  
 ALBERT K. SMILEY, New Platz, N. Y.  
 WM. MCMICHAEL, Philadelphia, Pa.  
 JOHN K. BOIES, Hudson, Mich.  
 WM. T. JOHNSON, Chicago, Ill.

## LIST OF INDIAN AGENCIES FORMERLY ASSIGNED TO THE SEVERAL RELIGIOUS DENOMINATIONS.

FRIENDS.—Santee, Nebraska, Otoe and Pawnee, in the Indian Territory. *Levi K Brown, Goshen, Lancaster County, Pennsylvania.*

FRIENDS.—Cheyenne and Arapaho, Kiowa, Comanche and Wichita, Osage, and Sac and Fox, in the Indian Territory. *James E. Rhoades, 1316 Filbert street, Philadelphia, Pa.*

METHODIST.—Hoopa Valley, Round Valley, and Tule River, in California; Yakama, Neah Bay and Quinalt, in Washington Territory; Klamath and Siletz, in Oregon; Blackfeet, Crow, and Fort Peck, in Montana; Fort Hall and Lemhi, in Idaho; and Mackinac, in Michigan. *Rev. Dr. J. M. Reid, secretary Missionary Society Methodist Episcopal Church, 805 Broadway, New York City.*

CATHOLIC.—Tulalip and Colville, in Washington Territory; Grand Ronde and Umatilla, in Oregon; Flathead, in Montana; and Standing Rock and Devil's Lake, in Dakota. *Charles Ewing, Catholic Commissioner, Washington, D. C.*

BAPTIST.—Union (Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles), in the Indian Territory, and Nevada, in Nevada. *Rev. Dr. H. L. Morehouse, secretary American Baptist Home Missionary Society, Temple Court, Beekman street, New York City.*

PRESBYTERIAN.—Navajo, Mescalero Apache, and Pueblo, in New Mexico; Nez Percés, in Idaho; and Uintah Valley, in Utah. *Rev. Dr. J. C. Lowrie, secretary Board of Foreign Missions of the Presbyterian Church, 23 Centre street, New York City.*

CONGREGATIONAL.—Green Bay and La Pointe, in Wisconsin; Sisseton and Fort Berthold, in Dakota; and S'Kokomish, in Washington Territory. *Rev. Dr. M. E. Strieby, secretary American Missionary Association, 56 Reade street, New York City.*

PROTESTANT EPISCOPAL.—White Earth, in Minnesota; Crow Creek, Lower Brulé, Cheyenne River, Yankton, Rosebud, and Pine Ridge, in Dakota; Ponca, in Indian Territory; and Shoshone, in Wyoming. *Rev. J. C. Kimber, secretary Board of Missions of the Protestant Episcopal Church, 23 Bible House, New York City.*

UNITARIAN.—Ouray Agency, in Utah. *Rev. G. Reynolds, secretary American Unitarian Association, 7 Tremont Place, Boston.*

UNITED PRESBYTERIAN.—Warm Springs, in Oregon. *Rev. John G. Brown, D. D., secretary Home Mission Board United Presbyterian Church, Pittsburgh, Pa.*

EVANGELICAL LUTHERAN.—Southern Ute, in Colorado, and Mission, in California. *Rev. J. G. Butler, Washington, D. C.*



*List of Indian agencies and agents, with post-office and telegraphic addresses.*

Agency.	Agent.	Post-office address.	Telegraphic address.
<b>ARIZONA.</b>			
Colorado River .....	John W. Clark .....	Parker, Yuma County, Ariz. ....	Yuma, Ariz. ....
Pima and Maricopa, and Pa- pago. ....	A. H. Jackson .....	Pima and Maricopa Agency, Ariz., via Casa Grande. ....	Casa Grande, Ariz. ....
San Carlos. ....	Philip P. Wilcox .....	San Carlos, Agency, Ariz. ....	San Carlos, Ariz., via Wilcox, Ariz. ....
<b>CALIFORNIA.</b>			
Hoopa Valley .....	Capt. Charles Porter, U. S. A. ....	Hoopa Valley, Humboldt County, Cal. ....	Arcata, Humboldt County, Cal. ....
Mission .....	John G. McCallum .....	San Bernardino, Cal. ....	San Bernardino, Cal. ....
Round Valley .....	H. B. Sheldon .....	Covelo, Mendocino County, Cal. ....	Ukiah, Mendocino County, Cal. ....
Tule River .....	C. G. Belknap .....	Porterville, Tulare County, Cal. ....	Visalia, Tulare County, Cal. ....
<b>COLORADO.</b>			
Southern Ute .....	Warren Patten .....	Ignacio, La Plata County, Colo. ....	Ignacio, La Plata County, Colo. ....
<b>DAKOTA.</b>			
Cheyenne River .....	William A. Swan .....	Cheyenne River Agency, Fort Bennett, Dak. ....	Fort Sully, Dak. ....
Devil's Lake .....	John W. Cranise .....	Fort Totten, Ramsey County, Dak. ....	Fort Totten, via Larimore, Dak. ....
Fort Berthold .....	Jacob Kauffmann .....	Fort Berthold Agency, Stevens County, Dak. ....	Bismarck, Dak. ....
Crow Creek and Lower Brulé .....	Jno. G. Gasmann .....	Crow Creek Agency, Dak., via Chamberlain. ....	Crow Creek Agency, Dak., via Fort Hale. ....
Pine Ridge (Red Cloud) .....	V. T. McGillycuddy .....	Pine Ridge Agency, Dak. ....	Pine Ridge Agency, Dak. ....
Rosebud (Spotted Tail) .....	James G. Wright .....	Rosebud Agency, Dak., via Fort Niobrara, Nebr. ....	Rosebud Agency, Dak., via Valentine, Nebr. ....
Sisseton .....	Benj. W. Thompson .....	Sisseton, Agency, Dak., via Saint Paul, Minn. ....	Brown's Valley, Minn. ....
Standing Rock .....	James McLaughlin .....	Standing Rock Agency, Fort Yates, Dak. ....	Fort Yates, Dak. ....
Yankton .....	William M. Ridpath .....	Yankton Agency, Greenwood, Dak. ....	Yankton Agency, via Springfield, Dak. ....
<b>IDAHO.</b>			
Fort Hall .....	A. L. Cook .....	Ross Fork, Oneida County, Idaho. ....	Ross Fork, Idaho. ....
Lemhi .....	John Harries .....	Lemhi Agency, Idaho. ....	Red Rock Station, Mont. ....
Nez Percés .....	Charles E. Monteith .....	Nez Percés Agency, Idaho. ....	Fort Lapwai, Idaho. ....
<b>INDIAN TERRITORY.</b>			
Cheyenne and Arapaho. ....	D. B. Dyer .....	Darlington, Ind. T., via Caldwell, Kans. ....	Dodge City, Kans. ....
Kiowa, Comanche, and Wichita. ....	P. B. Hunt .....	Anadarko, Ind. T. ....	Dodge City, Kans. ....
Osage .....	Laban J. Miles .....	Pawhuska, Ind. T. ....	Coffeyville, Kans. ....
Ponca, Pawnee, and Otoe. ....	John W. Scott .....	Ponca, Pawnee, and Otoe Agency, Ind. T., via Arkansas City, Kans. ....	Arkansas City, Kans. ....
Quapaw .....	.....	Seneca, Newton County, Mo. ....	Seneca, Mo. ....

Sac and Fox Union	I. A. Taylor John Q. Tufts	Sac and Fox Agency, Ind. T. Muscogee, Ind. T.	Muscogee, Ind. T. Do.
IOWA.			
Sac and Fox	George L. Davenport	Tama City, Tama County, Iowa	Tama City, Iowa.
KANSAS.			
Pottawatomie and Great Nemaha.	H. C. Linn	Saint Mary's, Pottawatomie County, Kans.	Saint Mary's, Kans.
MICHIGAN.			
Maackinac	Edw. P. Allen	Ypsilanti, Washtenaw County, Mich.	Ypsilanti, Mich.
MINNESOTA.			
White Earth (consolidated).	Cyrus P. Luse	White Earth Agency, Becker County, Minn.	Detroit, Minn.
MONTANA.			
Blackfeet.	R. A. Allen	Blackfeet Agency, Piegan P. O., Choteau County, Mont.	Blackfeet Agency, Mont., via Fort Shaw, Mont.
Crow	Henry J. Armstrong	Crow Agency, Mont.	Stillwater, Mont.
Flathead	Peter Ronan	Flathead Agency, Mont.	Fort Missoula, Mont.
Fort Belknap	W. L. Lincoln	Fort Belknap, Mont.	Fort Assinaboine, Mont.
Fort Peck	S. E. Snider	Fort Peck Agency, Poplar Creek, Mont.	Camp Poplar River, Mont.
NEBRASKA.			
Omaha and Winnebago	Geo. W. Wilkinson	Winnebago Agency, Dakota County, Nebr.	Dakota City, Nebr.
Santee and Fladreau	Isaiah Lightner	Santee Agency, Knox County, Nebr.	Springfield, Dak.
NEVADA.			
Nevada	Joseph M. McMaster	Wadsworth, Washoe County, Nev.	Wadsworth, Nev.
Western Shoshone	John S. Mayhugh	Mountain City, Elko County, Nev.	Elko, Nev.
NEW MEXICO.			
Mescalero	William H. H. Llewellyn	South Fork, Lincoln County, N. Mex.	South Fork, Fort Staunton, N. Mex.
Navajo	D. M. Riordan	Navajo Agency, Manuelito Station, Valencia Co., N. Mex.	Manuelito, N. Mex.
Pueblo	Pedro Sanchez	Pueblo Agency, Santa Fé, N. Mex.	Santa Fé, N. Mex.
NEW YORK.			
New York	Benj. G. Casler	Randolph, Cattaraugus County, N. Y.	Randolph, N. Y.
NORTH CAROLINA.			
Eastern Cherokee	S. B. Gibson	Nantahala, Swain County, N. C.	



List of Indian agencies and agents, with post-office and telegraphic addresses—Continued.

Agency.	Agent.	Post-office address.	Telegraphic address.
OREGON.			
Grande Ronde	P. B. Sinnott	Grande Ronde, Polk County, Oreg.	Portland, Oreg.
Klamath	L. M. Nickerson	Klamath Agency, Lake County, Oreg.	Ashland, Oreg.
Siletz	F. M. Wadsworth	Toledo, Benton County, Oreg.	Corvallis, Oreg.
Umatilla	E. J. Sommerville	Pendleton, Umatilla County, Oreg.	Pendleton, Oreg., via Umatilla, Oreg.
Warm Springs	Alonzo Gesner	Warm Springs, Wasco County, Oreg.	The Dalles, Oreg.
TEXAS.			
Tonkawa Special Agency	Lieut. Elias Chandler, U. S. A.	Fort Griffin, Texas	Fort Griffin, Texas, via Denison, Texas.
UTAH.			
Ouray	Jas. F. Gardner	Ouray, via Green River City, Wyo.	Green River City, Wyo., (thence by mail to agency.
Utah Valley	E. W. Davis	Utah Valley Agency, White Rocks, Utah, via Green River City, Wyo.	Do.
WASHINGTON TERRITORY.			
Colville	S. D. Waters	Fort Colville, Stevens County, Wash.	Walla Walla, Wash.
Neah Bay	Oliver Wood	Neah Bay, Clallam County, Wash.	Port Townsend, Wash.
Quinalt	Cbas. Willoughby	Peterson's Point, Chehalis County, Wash.	Olympia, Wash.
Nisqually and S'Kokomish.	Edwin Wells	New Tacoma, Wash.	New Tacoma, Wash.
Tulalip	Patrick Buckley	Tulalip, Snohomish County, Wash.	Seattle, Wash.
Yakama	Robert H. Milroy	Fort Simcoe, Yakama County, Wash.	The Dalles, Oreg.
WISCONSIN.			
Green Bay	D. P. Andrews	Keshena, Shawano County, Wis.	Clintonville, Wis.
La Pointe	Wm. R. Durfee	Ashland, Wis.	Ashland, Wis.
WYOMING.			
Shoshone	S. R. Martin	Shoshone Agency, Wyo.	Via Fort Washakie.
INDIAN TRAINING AND INDUSTRIAL SCHOOLS.			
Carlisle Training School	Capt. R. H. Pratt, U. S. A.	Carlisle, Pa.	Carlisle, Pa.
Hampton Normal and Agricultural Institute	S. C. Armstrong	Hampton, Va.	Hampton, Va.
Forest Grove Training School.	H. J. Minthorn	Forest Grove, Oreg.	Forest Grove, Oreg. (by mail to Cornelius, Oreg).
Genoa Industrial School	Samuel F. Tappan	Genoa, Nebr.	Genoa, Nebr.
Chillico Industrial School.	Wm. J. Hadley		

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